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FROM

Ledyard W. Sargent

NOTICES OF THE PRESS.

N. Y. Tribune, Nov. 11, 1870.

"The author of this volume bears an honored name on the roll both of science and of philanthropy, and is equally distinguished as a woman of rare elevation of principle, of high educational attainments, as a sagacious and successful medical practitioner, and a wise medical counsellor. In a series of thoughtful and impressive reflections she here treats of the moral education of youth, considered in relation to sex. . . . . Of the truth and importance of the principles which she lays down, she presents many forcible illustrations, contending that they rest on the deep foundation of physiological law, and are confirmed by facts of universal experience. Her appeals to parents at the close of the work in behalf of the principles which she defends exhibit the eloquence of profound conviction and earnest purpose. . . . ."

N. Y. Times, Nov 8., 1870.

"Dr. Elizabeth Blackwell makes a forcible appeal to parents to stop the ever-growing deterioration of morals among the young men and women of the present day. . . . . 'The first falsehood,' says Dr. Blackwell, 'that must disappear, is the belief that the higher classes of women—the cultivated, the refined, the virtuous—have nothing to do with sexual vice; that they must remain ignorant of facts and see nothing but what is pleasant to see. . . . .'"

THE NOBILITY OF SEX.

N. Y. Star, November 10, 1870.

"Elizabeth Blackwell deserves well of the moral community for having recently said bravely and pointedly some things which most of our moralists, however good their intentions, are not stout-hearted or clever enough to say openly and inoffensively.

"Her little book, with the unpretentious title, 'Counsel to Parents on the Moral Education of their Children,' covers much broader sociological grounds than such a title indicates.

"Although written, as the author declares, to show the necessity for the proper development, distinctions, and discipline of sex in the young, it touches upon the important questions of the tendencies of sexual vice in modern civilization, and upon the disastrous results of those sins which society winks at, upon woman. . . . .

"Coming from a woman, this book is unique, but its testimony is so bravely given, its arguments are so dispassionately and calmly piled up, without even the bias of sex, and its physiological authority is so complete, that it must be welcomed by all sincere moral workers as one of the ablest, if, indeed, it is not *the* ablest appeal that has been made in our time in behalf of chastity and sexual nobility of life.

"The chief value of the book to the young themselves is its convincing statement of the fundamental truth that happiness, health, and power are on the side of morality. Stated merely as an ethical proposition, this will not have any new weight. But shown as a physiological principle, founded in Nature herself, bearing always with it its own rewards and penalties, physical and moral, it must be of immense service.

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COUNSEL TO PARENTS

ON THE

MORAL EDUCATION

OF THEIR

CHILDREN.

BY

DR. ELIZABETH BLACKWELL.

NEW YORK:
BRENTANO'S LITERARY EMPORIUM,
39 UNION SQUARE.
1880.

"It is rarely that a book is written which dares to treat of the themes here embodied with the simplicity, earnestness, and candor that the evil of society demands. But Dr. Blackwell's little book may be placed in the hands of our sons and daughters unhesitatingly, and it can not fail to make them wiser and better, inasmuch as it will teach them that the happiness of the individual and of the race hangs upon the proper use and the reasonable discipline of the functions of sex."

THE MORAL EDUCATION OF CHILDREN.

N. Y. Sun, Nov. 9, 1879.

"A subject of supreme concern to parents, yet one whose adequate treatment calls for a rare union of experience, insight, and delicacy, is discussed by Dr. Elizabeth Blackwell in a little treatise entitled 'The Moral Education of Children in Relation to Sex' (Brentano). No one can read this essay without cordial respect for the author's motives and abilities, or without a conviction that her just strictures and acute suggestions will be turned to large, immediate, and beneficent account by thoughtful men and women. Here is a book which examines in a sufficiently plain-spoken, yet clean and wholesome and profoundly earnest way, questions which perplex and occupy the mind of every mother—questions of vital import to the well-being of youth, and of decisive bearing on education and society. We know of no other work on the same urgent, but awkward, topic which combines so much substantial worth with such purity of form. It would be well for the community if the author's cautions and counsels could be pondered in every household."

Observer, Nov. 20, 1879.

"Brentano's *Literary Emporium* publishes Dr. Elizabeth Blackwell's 'Counsel to Parents on the Moral Education of their Children,' a little volume full of wise suggestion and argument, all of which is timely, needful, and on the side of truth, health, honor, usefulness, and happiness. . . . ."

Graphic, Dec. 6, 1879.

"In this little treatise Dr. Elizabeth Blackwell discusses, with commendable frankness and earnestness, a subject which is of the gravest importance not only to parents and the youth they have in charge, but also to society at large, which is, in fact, only a family circle of wider dimensions, whose interests are clearly identical, and not easily separated from those of the narrower band of home members. The writer's experience of twenty-eight years as a physician enables her to write intelligently on a topic which is usually tabooed in polite society from motives of false delicacy, and she has done so with an ability which should win from the public which she desires to touch a careful consideration of the views put forth. . . . . Woman has an important part to fill, in the special duties which devolve upon her as wife, mother, sister, ruler of a household, and member of society. When she fails in these, we are fain to believe it is through ignorance. Would that she might have such a valuable mentor as this little work of Dr. Blackwell's constantly near to help her realize her responsibility. It is a book written for a good purpose, is well done, and should be commended."

TO PARENTS.

TWENTY-EIGHT years ago, when commencing the practice of medicine, my attention was called to a subject which seriously affected the health of the rising generation; and in order to guide the efforts of Parents in the right direction, I prepared some Lectures on the Physical Education of Girls.

The experience gained during a generation of active medical work has brought another subject before me of equal importance to the health of a nation, viz.: the Moral Education of Youth considered in Relation to Sex. The subject in all its bearings is so vast, and of such vital importance to the race, that only an outline can be attempted in this little work. If the principles laid down be true, their application must engage the constant and combined effort of many and abler minds.

It is with a keen sense of responsibility that I

venture to lay before the wide community of parents a subject which must necessarily bring forward questions not generally considered suitable for public instruction. I know, however, from long medical experience, that such instruction is now needed, and ought no longer to be withheld by physicians. If not given by those authorized to give it—those who are immediately responsible for the health of the nation—it will be given by those who are not qualified to instruct; given in a wrong way, and with injurious results. It is in this belief that the following work, the result of wide experience, has been prepared. It has been written with an earnest desire for that Divine aid which alone can give the highest efficiency to human effort.

INTRODUCTION.

ALL the events of life, even the most commonplace occurrences of daily experience, if considered in relation to their origin and connections, lead us back to a wider circle of thought than that embodied in the simple fact itself; and if these experiences are to make their proper impression—if we are to understand and direct our daily life, instead of being carried away by it, blindly and hopelessly—we must constantly seek to understand more clearly the origin and permanent causes of the facts of daily life.

This is the more essential if the state of society is unsatisfactory; if the daily course of life disappoints aspiration or troubles the conscience.

If such deeper consideration be necessary in regard to the common occurrences of every day, it is indispensable when studying such a subject as education in its relations to morality and health. It is not sufficient to know that a certain aim must be reached.

The reasons for setting such an aim before us, the evils of failing to reach it, and its connection with other weighty questions of our present existence, must be realized in order to give strength and persistency to our aim, and render it a resolute and unconquerable determination.

It will be seen that what might appear at the first glance to be merely abstract propositions in the following pages, are really the roots from which practical efficiency must grow; and are, therefore, indispensable to a clear comprehension of that branch of education which is here particularly dwelt upon.

The idea of progress, either directly or indirectly, presents itself to every one as the true aim of human life. It may take the humble shape of improving the position in life by obtaining greater wealth—more material advantages; or assume the loftier form of glorifying God through the elevation of His creatures; but as from age to age the form of progress changes, through the gradual or successive development of human intelligence, it is still the same inevitable impulse onward or upward, which produces the change.

This must be so from the nature of all visible

COUNSEL TO PARENTS

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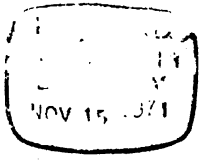

EDWARD O. JENKINS,
Printer, 20 *N. William St., New York.*

things. As no part of the earth's surface remains the same from year to year, so no nation can continue stationary. A race which does not advance tends to extinction. Unless larger thought, truer ideas of right and justice, are shaping themselves into practical form in the nation's life, the principle of decay is already at work; and sickness, decrepitude, and death are the inevitable results.

As this great law of existence becomes more generally understood, it will be recognized that the very narrowest view of self-love seeking for happiness, necessitates an improvement in the general conditions of life—purer air, freedom from disease, lightening of toil, increase of amusements; conditions which affect others as well as self. Thus intelligent efforts for self-preservation, as well as the love of our children and descendants, feelings of patriotism, religious aspiration—all impel us to seek the progress of the whole human race; and this with no vague and lukewarm recognition, as of an abstract truth that only dimly concerns the individual; but with an earnest and constant endeavor, an enthusiasm of devotion, that will exert an involuntary, but formative influence on every act of daily life.

The student of history observes that age after age brings forward varying phases of thought; phases when some particular facts of life are thrown into unusual prominence; such special development of thought serving to mold the society of that generation, giving it a special stamp; and thus advancing the progress of humanity one step forward.

All the records of civilization enforce this striking lesson. The men of past generations were actually blind to what now appear to us obvious necessities of humanity; their conscience was not injured, for it was not awakened to life. Customs were permitted, conditions accepted as inevitable, which would now throw our Anglo-Saxon race into a ferment, and produce a revolution. We thus learn how very slow is the complete growth of humanity, and how nation after nation has only contributed its little mite to the great treasury of human knowledge.

Of all the ideas gradually worked out and gained as the permanent possession of human society, the slowest in growth is the idea of the true relations of the sexes.

The instinct of sex always exists as the indispensable condition of life and the foundation of society.

It is the strongest force in human nature. Whatever else disappears, this continues. Undeveloped, no subject of thought; but, nevertheless, as the central fire of life, nature guards this inevitable instinct from all possibility of destruction. As an idea, however, thought out in all its wide relations, shaped in human practice in all its ennobling influences, it is the latest growth of civilization. In whatever concerns the subject of sex, customs are blindly considered sacred, and evils deemed inevitable. The mass of mankind seems moved with anger, fear, or shame, by any effort made to consider seriously this fundamental idea. It must necessarily come forward, however, in the progress of events, as the subject of primary importance. As society advances, as principles of justice and humanity become firmly established, as science and industry prepare the way for the more perfect command of the material world, it will be found that the time has come for the serious consideration of this first and last question in human welfare; for the subject of sex in its complete human signification will then present itself as the great aid or obstacle to farther progress. The gradually growing conviction will be felt that as it is the fundamental principle of

all society, so it is its crowning glory. In the relations of men and women will be found the chief cause of past national decline, or the promise of indefinite future growth.

The family, being the first simple element of society—the first natural product of the principle of sex—the whole structure of society must depend upon the character of that element, and the powers that can be unfolded from it. Morality in sex will be found to be the essence of all morality, securing principles of justice, honor, and uprightness in the most influential of all human relations: and as it is all-important in life, so it is all-important in the education which prepares for life. A great social question lies, therefore, at the foundation of the moral education of youth, and influences more or less directly each step of education, and it is indispensable to consider the relation of this subject to the various stages of education; and the methods by means of which education may guide and strengthen youth in their entrance into wider social life.

COUNSEL TO PARENTS.

PART I.

THE principles which should guide the moral education of our children—our boys and girls—must necessarily depend upon the views which we hold in relation to their adult life as men and women. In order to determine the course of practical education, clear ideas of these larger relations must be held by parents. Two great questions, therefore, naturally present themselves at the outset of every careful consideration of moral education:

1st. What is the true standard for the relation of men and women—the type which contains within itself the germ of progress or continual development?

2d. Is this standard attained, or attainable by human beings?

It will be seen that the answer we give to these two important questions will guide every step in the education of youth. The endeavor to ascertain the

true answer, in its bearing upon the growth of the young, and the welfare of family life, is the object of the present work.

In studying the position held by men and women to each other, and the influence thus exercised upon the individual and the nation, three chief sources of information present themselves, viz.: history, contemporary observation, and physiology.

The records of history, whether past or present, display the immense variety of customs which have always existed in these relations, from the commencement of national growth amongst savage tribes, to the culminating point of growth in the most civilized people. Whether we study the customs of Greeks, Romans, Hindoos, Mohammedans, Jews, Christians, or the present practice of civilized nations, we find such a variety of theory and complication of custom as make the study an exceedingly difficult one. It is still in many respects a problem for whose solution (in an historical point of view) we can not obtain sufficient data. We are quite unable to determine the relative proportion of influence exercised by climate, race, and the yet more powerful force of customs, in determining the historical growth of a people in any particular direction.

Great difficulties also arise when we examine the actual condition of society, whether amongst ourselves or in other nations. We see evil and good

strangely blended; wide-spread misery in the most civilized as well as uncivilized peoples; an increasing contagion of corruption, joined with striking power of self-renewal; and virtue and vice so mixed up to our short-sighted vision, that hopeless confusion as to right and wrong is too often the result, and the learned as well as simple frequently fail to perceive what is cause and what effect, what is temporary and what eternal.

Amidst these varying and contradictory facts—this conflict of custom, opinion, and experience—it becomes absolutely necessary to find some guide that will enable us to determine what is true and what is false. Such a guide may be found in the great truths of physiology, and it is on the solid foundation of these truths that correct principles of education must be based.

The tendency of our age, in seeking truth, is to reject theories and study facts—facts, however, on the largest and most comprehensive scale. Every physician knows that nothing is more stupid than routine practice, nothing more unreliable than theories unsupported by well-observed facts, and, at the same time, nothing more misleading than partial facts. To find out guiding truths on this subject, therefore, the laws of the human constitution itself, as taught by the most comprehensive investigations of science, must be carefully studied. We must learn what rea-

son, observing the facts of physiology, lays down as the true laws which should govern the relations of men and women—laws whose observance will secure the finest development of our race, and serve as a guide in directing the education of our children. The lessons, therefore, derived from physiological research must come first in order, as the necessary basis of the present inquiry.

The relations of human beings to each other depend upon the nature and requirements of individuals. It is, therefore, essential to know what the nature of the individual human being really is; how it grows, and how it degenerates. We find, throughout nature, that every creature possesses its peculiar type, towards which it must tend, if it is to accomplish the purpose of its creation. There is a capacity belonging to the original germ, which, if the necessary conditions are presented, will lead it through the various stages of growth and of development to the complete attainment of this type.

This type or pattern is the true aim of the individual. With the process by which it is reached, it constitutes its nature.

In order to determine the nature of any creature, both the type it should attain, and the steps by which alone that type can be attained, must be taken into consideration, or we are led astray in our judgment of the nature of the individual. Thought is

often confused by a vague use of the term "nature." The educated man is more natural than the savage, because he approaches more nearly to the true type of man, and has acquired the power of transmitting increased capacities to his children. What is popularly called a state of nature is really a state of rudimentary life, which does not display the real nature of man, but only its imperfect condition. This imperfection of existence may often be observed in the physical structure of the individual, for there are blind as well as intelligent forces at work, in the long and elaborate process of forming the complete human being. Thus, sometimes, we find that the developmental process of the body goes wrong, and produces six fingers instead of five through successive generations; or the formative power of some organ runs blindly into excess, producing the diseased condition of hypertrophy.

Arrest of development, also, may take place at any stage of youthful life, as well as before birth; the consequence being deficiency of organic power, or even defective organs; although in such cases growth and repair continue, and even long life may be attained. These conditions are not natural, although they exist; because they are contrary to the type of man. For the same reason the cannibal must be regarded as unnatural. In studying the individual human type, we find some points in which it resembles

the lower animals: some points in which it differs from all others; and some temporary phases during which it passes from the brute type to the human. If it stop short at any stage of the regular sequence or development, it fails in its essential object; and although living, it is unnatural.

When we seek for the distinguishing type of the human being—the type for which the slow and careful elaboration of parts is necessary—we find it in the mental, not in the physical, capacity of Man. Physical power, and the perfection of physical instincts, are attained by the lower animals in a higher degree than by man. It is only when we observe the uses and education of which the physical powers are susceptible, and the development of which the mental powers are capable, that we perceive the immense superiority of the human race, and recognize the type—viz., the true nature of man; towards the attainment of which all the elaborate processes of growth are directed.

The more carefully we examine the intellectual growth of the lower animals, tracing the reflex movements and instinctive actions of the invertebrata through the intelligent mental operations of the dog or the elephant, the more clearly we perceive the distinguishing type of man. This type is that union of truth and good which we name Reason. Reason is the clear perception of the true relation of things,

and the love of their harmonious relations. It includes judgment, conscience—all the higher intellectual and moral qualities.

Reason, with the Will to execute its dictates, is the distinguishing type of man.

It is toward this end that his faculties tend; in this consists his peculiarity, his charter of existence. Any failure to reach this end is as much an arrest of development as is a case of spina bifida, or the imperfect closure of the heart's ventricles. We can not judge of the nature of man without the clear recognition of this distinctive type; and it is impossible to establish sound methods of education without constantly keeping in view both the true nature of man and the steps by which it must be reached. These steps—*i. e.*, the method by which man grows toward his distinctive type in creation—constitute the fundamental question in the present inquiry.

One distinguishing feature of human growth is its comparative slowness. No animal is so helpless during its infancy; none remains so long in a state of complete dependence on its parents. During the first few years, the child is quite unable either to procure its own food or to keep itself from accidents; and it attains neither its complete bodily nor mental development until it is over twenty years of age. We find this slow growth of faculties to be an essential

condition of their excellence. It is observed to be a law of organized existence, that the higher the degree of development to be reached, the slower are the processes through which it is attained, and the longer is its period of dependence on parental aid.

The forces employed in the elaboration of the human being, differ in their manifestation at various stages of its growth. There are two marked forces to be noted, often confounded together, but important to distinguish—viz., the power of growth, and the power of development; the former possessed throughout life, the latter at certain epochs only.

The capacity for growth and nutrition, by means of which the human frame is built up and maintained out of the forces derived from food and other agents, is shown until the last breath of life, by the power of repair, which continues as long as the human being lives. All action of the organism, every employment of muscular or nervous tissue, uses up such tissue. The body is wasted by its own activities, and it is only by the exact counterpoise of these two forces—disintegration and repair—that health and life itself are maintained. In youth, in connection with very rapid waste of tissue, exists a great excess of formative power, which excess enables each complete organ to enlarge and consolidate itself. The reduction of this excess of formative power to a balance with the waste of tissue, marks the strength of adult life.

Its diminution below the power of repair marks the decline of life.

The force of development, however, is shown, not in the enlargement and maintenance of existing parts, but in the creation of new tissues or organs, or parts of organs, so that quite new powers are added to the individual. After birth, these remarkable efforts of creative force belong exclusively to the youth of the individual. They are chiefly marked by dentition, by growth of the skeleton and the brain, and still more by the addition of the generative powers. With this work of development the adult has nothing to do; it is a burden laid especially upon the young; it is a work as important and as exclusively theirs as child-bearing is the exclusive work of the mother.

One of the first lessons, then, that Physiology teaches us, in relation to the healthy growth of the human being, is the slow and successive development of the various faculties. Although the complete type of the future man exists potentially in the infant, long time and varying conditions are essential to its establishment, and the type will never be attained if the necessary time and conditions are not provided.

The second physiological fact to be noted, is the order observed in human development. The faculties grow in a certain determined order. First, those

which are needed for simple physical existence; next, those which place the child in fuller relations with nature; and, lastly, those which link him to his fellows. As digestion is perfected before locomotion, so muscular mobility and activity exist before strength, perception before observation, affection and friendship before love. The latest work of Nature in forming the perfect being is the gift of sexual power. This is a work of development, not simply of growth. There are new organs coming into existence, and the same necessary conditions of gradual consolidation, and long preparation for special work exist, as in the growth of all the organs of animal life. At the age of puberty, when the special life of sex commences, the other organs of relations—skeleton, muscles, brain—are still carrying on their slow process of consolidation. At eighteen, the bones and muscles are very immature. Portions of the vertebræ hardly commence to ossify before the sixteenth year. After twenty, the two thin plates on the body of the vertebræ form, completing themselves near the thirtieth year. Consolidation of the sacrum commences in the eighteenth year, completing after the twenty-fifth. The fourth and third bones of the sternum unite between the twentieth and twenty-fifth years. The ribs are completed by the twenty-fifth year, the scapula between the twenty-second and twenty-fifth, portions of the clavicle be-

gin to form between eighteen and twenty, the processes of the radius and ulnar, of the femur, tibia, and fibular, are all unjoined at eighteen, and not completed until twenty-five. The muscles are equally immature: they grow in size and strength in proportion to the bones, and it is not until twenty-five years of age, or even later, that all epiphyses of the bones have united, and that the muscles have attained their full growth.*

As a necessary consequence of this slow order of natural growth, the individual is injured when sufficient time for growth is not allowed, or when faculties which should remain latent, slowly storing up strength for the proper time of unfolding, are unduly stimulated or brought forward too soon. The writer above quoted remarks, "It is not only a waste of material, but a positive cruelty, to send lads of eighteen or twenty into the field."

The evil effect of undue stimulation to a new function is twofold. The first effect is to divert Nature's force from the consolidation of faculties already fully formed; and, second, to injure the substantial growth of the later faculty, which is thus prematurely brought forward. Thus the child compelled to carry heavy burdens will be deformed or stunted; the youth weighed down by intellectual labor will destroy his

* See Parkes' "Hygiene."

digestion or injure his brain. So, if the faculty which is bestowed as the last work of development, that which requires the longest time and the most careful preparation for its advent—the sexual power—be brought forward prematurely, a permanent injury is done to the individual which can never be completely repaired.

The marked distinction which exists between puberty and nubility should here be noted. It is a distinction based upon the important fact, that a work of long-continued preparation takes place in the physical and mental nature, before a new faculty enters upon its complete life. Puberty is the age when those changes have taken place in the child's constitution which make it physically possible for it to become a parent, but when the actual exercise of such faculty is highly injurious. This change takes place, as a general rule, from fourteen to sixteen years of age.* Nubility, on the other hand, is that period of life when marriage may take place without disadvantage to the individual and to the race. This period is generally reckoned, in temperate climates, for the man, at from twenty-three to twenty-five years of age. About the age of twenty-five commences that period of perfect manly vigor, that union

* A late judgment in our courts allowed the charge of paternity brought against a lad of fourteen, to be established.

of freshness and strength which enables the individual to become the progenitor of vigorous offspring. The strong constitution transmitted by healthy parents, between the ages of twenty-five and thirty-five, indicates the order of Nature in the growth of the human race.

The interval between these two epochs of puberty and confirmed virility, is a most important period of rapid growth and slow consolidation. Not only is the life-long work of the body going on at this time with much greater activity than belongs to adult life—*i. e.*, the work of calorification, nutrition, and all that concerns the maintenance of the body during its unceasing expenditure of mechanical and mental force —but the still more powerful actions of development and growth are being carried on to their last and greatest perfection. Although, as will be shown later, the influences brought to bear upon the very young child, strongly affect its later growth in good or evil; yet this period between fourteen and twenty-one is the most critical time of preparation for the great work of adult life.

Another important fact, announced by physiological observation, is the absolute necessity of establishing a proper government of the human faculties by the growth of intelligent self-control. Reason, not Instinct, is the final guide of our race. We can not grow, as do the lower animals, by following out the

blind promptings of physical nature. From the earliest moment of existence, intelligence must guide the infant. At first this guiding intelligence is that of the mother; and through all the earlier stages of life a higher outside intelligence must continue to provide the necessary conditions of growth, until the gradual mental development of the child fits it for independent individual guidance.

The great difficulty of education lies in the adjustment of intelligence, for there are antagonisms to be encountered. There is, first of all, to be considered, the adaptation of parental intelligence to the large proportion of indispensable physical instinct with which each child is endowed by nature. There is, next, the adjustment of the two intelligences—the parental and filial. These relations are constantly changing, and the true wisdom of education consists in meeting these changes rightly.

It is very important to observe that each new phase of life, each new faculty, begins in the child-like way; that is to say, there is always a large proportion of the blind, instinctive element, which absolutely needs a higher guidance. The instinctive life of the body always necessarily exists, and, therefore, constantly strives to make itself felt. This life of sensation will (in many different ways) obtain a complete mastery over the individual, if Reason does not exist and grow into a controlling force. This danger of an un-

due predominance of the instinctive force is emphatically true of the life of sex. It begins, child-like, in a tumult of overpowering sensations—sensations and emotions which need as wisely-arranged conditions and as high a guiding influence as does the early life of the child. At this period of life an adjustment of the parental and filial intelligences is required, quite as wisely planned as in childhood, in order to secure the gradual growth of intelligent self-control in the young life of sex.

If we do not recognize this necessity, or fail to exercise this directing influence, we do not perceive the crowning obligation of the older to the younger generation. However much parents may now shrink from this obligation, and, owing to incorrect views of sex, be really unable to exercise the kind of influence required, the necessity for such influence, nevertheless, exists as a law of human nature, unchangeable, rooted in the human constitution. It is Nature's method that every new faculty requires intelligent control from the outset; but only gradually can this guidance become self-control.

This necessity is seen more clearly as we continue our physiological inquiry. The preceding considerations refer chiefly to the slow processes by which the various parts of the body must be built up, step by step, under the guidance of outside intelligence, which furnishes the proper conditions of physical growth.

Equally certain, and in the legitimate scope of true physiology, is the influence which the mind of the individual exercises upon the growth of the body. This difficult half of the subject presents itself in increasing importance as science advances. The particular theory of mind held by individuals does not affect our inquiry. Every one understands the term, and gives to its influence a certain importance. Our perception of the degree of power exercised by the mind over the body, and the importance of that power, will continually grow as we observe the facts around us. It is a fact of every-day experience, that fright will make the heart beat; that anxiety will disturb digestion; that sorrow will depress all the vital functions, while happiness will strengthen them. How often does the physician see the languid, ailing invalid converted, from mental causes—through happiness—into a bright, active being! Medical records are full of accumulated facts showing the extent to which such mental or emotional influence may go; how the infant has been killed through the mother nursing it during her fit of passion, or the hair turned gray in a single night through grief or fright.

We find that the mind, acting through the nervous system, affects not only the senses and muscles—the organs of animal life, under the direct influence of the cerebro-spinal axis—but that it may also extend its influence to those processes of nutrition and

secretion which belong to the vegetable life of the body. Emotion can act where Will is powerless; but a strong Will, also, can acquire a remarkable power over the body. It has been remarked "that men who know that there is any hereditary disease in their family, can contribute to the development of that disease by closely directing their attention to it, and so throwing their nervous energy in that direction." It was a remark of John Hunter, "that he could direct a sensation to any part of his body."

The mechanism of this action has been so clearly expressed by an able physiologist, and bears so directly upon our subject, that it may be studied with advantage by every parent. "The nervous power of every segment of the spinal cord, and every one of the sensory ganglia in their state of perfect integrity, and complete functional activity, are all in such subordination to the brain, that they only minister to *its* actions, except in maintenance of organic functions, as breathing and swallowing. With regard to every other action, the Will, if it possesses its due predominance, can exercise a determining power, keeping in check every automatic impulse, and repressing the promptings of emotional excitement. This seems to result from the peculiar arrangement of the nervous apparatus, which causes the excitor *impression* to travel in the upward direction, if it meet with no interruption, until it reaches the brain, without exciting

any reflex movements in its course. When it arrives at the sensorium, it makes an impression on the consciousness of the individual, and thus gives rise to a sensation; and the changes thus induced, being further propagated from the sensory ganglia to the cerebrum, become the occasion of the formation of an *idea*. If with this idea any pleasurable or painful feeling should be associated, it assumes the character of an emotion; and, either as a simple or an emotional idea, it becomes the subject of intellectual operations, whose final issue is in an act of the Will, which may be exerted in producing or checking a muscular movement, or in controlling or directing the current of thought.

"As in the case of other sensations, the sexual, when moderately excited, may give rise to ideas, emotions, and desires, of which the brain is the seat; and these may react on the muscular system through the Intelligence and Will. But when inordinately excited, or when not kept in restraint by the Will, they will at once call into play respondent movements, which are then to be regarded as purely automatic. This is the case in some forms of disease in the human subject, and is probably the mode of operation in the lower animals. In cases in which this sensation is excited in unusual strength, it may completely overmaster all motives to the repression of the propensity, and may even entirely remove the actions from voli-

tional control. A state of a very similar kind exists in many idiots, in whom the sexual propensity exerts a dominant power, not because it is in itself peculiarly strong, but because the Intelligence, being undeveloped, it acts without restraint or direction from the Will."*

The mental power exercised by the Will is strikingly shown in the control exerted by human beings over the strongest of all individual cravings—the craving of hunger. The exigencies of human society have caused this tremendous power of hunger to be kept so completely in check that the gratification of it, except in accordance with the established laws (of property, etc.), is considered as a crime. In spite of the terrible temptation which the sight of food offers to a starving man, society punishes him if he yield to it. Still stronger than the established laws, are those unwritten laws which are enforced by "public opinion," in obedience to which, countless people, in all civilized countries, suffer constant deprivation—even starving, more or less, slowly to death—rather than transgress universally-accepted principles, and subject themselves to social condemnation, by taking the food which does not belong to them.

Another curious and important illustration of mental action, is shown in the accumulating instances of

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* See Carpenter's Physiology.

self-deception, of contagious hallucination, and of emotional influence acting upon the physical and mental organization, so strikingly depicted by Hammond and other writers, in the accounts of pretended miracles, ecstasies, visions, etc.

Of all the organic functions, that of secretion is the one most strongly and frequently influenced by the mind. The secretion of tears, of bile, of milk, of saliva, may all be powerfully excited by mental stimuli, or lessened by promoting antagonistic secretions. This influence is felt in full force by those of the generative system, "which," writes a distinguished author, "are strongly influenced by the condition of the mind. When it is frequently and strongly directed toward objects of passion, these secretions are increased in amount, to a degree which may cause them to be a very injurious drain on the powers of the system. On the other hand, the active employment of the mental and bodily powers on other objects, has a tendency to render less active, or even to check altogether, the processes by which they are elaborated."

That the mind must possess the power of ruling this highest of the animal functions, is evident from its uses, and from the nature of man. The faculty of sex comes to perfection when the mind is in full activity, and when all the senses are in their freshest youthful vigor. Its object is no longer confined to

the individual; it is the source of social life; it is the creator of the race. Inevitably, then, the human mind (the Emotions, the Will) must control this function more than any other function. It assumes a different aspect from all other functions through its objective character. The individual may exist without it—the race not. For this reason it is placed so largely under the control of the human Will. Necessarily, therefore, every object which addresses itself to the senses, or the mind, acts with peculiar force upon this function. Either for right or for wrong, the mind is the controlling power. The right education of the mind is the central point from which all our efforts to help the younger generation must arise.

It will thus be seen that the stand-point of education changes in childhood and in youth; the first period being specially concerned with the childhood of the body, or of the individual; the second period representing more particularly the childhood of sex, or of the race. In neither childhood nor youth must either of the double elements of our nature—mind and body—be neglected, but in childhood the body comes first in order; in youth, the mind.

The higher the character of a function, and the wider its relations, the more serious and more numerous are the dangers to which it is exposed. A physiologist remarks, "In youth, the affinity of the tissues, for vital stimuli, seems to be greater, when the devel-

opment is less complete." That which the strong adult may endure with comparative impunity, destroys the growing youth, whose nature, from the very necessities of development, possesses a keener sensitiveness to all vital stimuli. This important remark is true of mental as well as physical youth, and applies with especial force to the prevention of the dangers of premature sexual development. More care is needed to secure healthful, strengthening influences for the early life of sex than for any other more simple physical function.

In the preceding considerations, the faculty of sex has been regarded chiefly in its individual aspect, and the principles laid down, by means of which the largest amount of health and strength can be secured for each individual. But this half view is entirely insufficient, in considering the physiological peculiarities of the function of sex, which must determine the true aim of education. There are two other physiological facts to be considered—viz., the Duality of sex; and its Results.

The power we are now considering enters into a different category from all other physical functions, as being, first, the faculty of two, not of one only; and, second, as resulting in parentage.

Directly, a physical function is the property of two: it belongs to a different class from those faculties

which regard solely the individual. That very fact gives it a stamp, which requires that the relations of the two factors should be considered. No faculty can be regarded in the light of simple self-indulgence, which requires two for its proper exercise. The consideration of such faculty in its imperfect condition, as belonging to one half only, is an essentially false view. It is unscientific, therefore, to regard this exceptional faculty simply as a limited individual function, as we regard the other powers of the human body. Its inevitable relations to man, to woman, and to the race must always stand forth as a prominent fact in determining the aim of education. If this be so, the moral education of youth, with the necessary physiological guidance given to their sexual powers, must always be influenced by a consideration of these two inevitable physiological facts—viz., duality and parentage; and the training of young men and women should mold them into true relations toward each other and toward offspring.

The question of the hereditary transmission of qualities; of the influence of both mind and body, in determining the character of offspring, is a question of such vital importance, that it can not be disregarded, even in the narrowest view of family welfare; and, still less, in any rational view of education, which lies at the base of national progress. This great question is still in its infancy; collected facts

comparatively few; and the immense power of future development contained in it, hardly suspected by parents and philanthropists. We know already that various forms of disease, physical peculiarities, and mental qualities may all become hereditary; also, that the tendency to drunkenness and to sensuality may be transmitted as surely as insanity or consumption. If we compare the mental and moral status of women, in a Mohammedan country, with the corresponding class of women in our own country, we perceive the effect which generations of simply sensual unions have produced on the character of the female population. The Christian idea of womanly characteristics is entirely reversed. The term "woman" has become a by-word for untruth, irreligion, unchastity, and folly.

The same observation may be made in so-called Christian countries, under Mohammedan rule; in independent countries in close proximity to this degrading influence; and whenever the influence of unions, whose key-note is sensuality, prevails, the woman is considered morally inferior. "She is man's help, but not his help-mate. He guards and protects her; but it is as a man guards and protects a valuable horse or dog, getting all the service he can out of her, and rendering her, in turn, his half contemptuous protection. He uncovers her face, and lets her chat with her fellows in the court-yard; but he watches

over her conduct with a jealous conviction that she is unable to guard herself. It is a modification, yet a development of the Mussulman idea; and he seems to think if she has a soul to be saved, he must manage to save it for her."*

Every one who has observed society in Eastern Europe, must be aware of the constant relation existing between the prevalence of sensuality and this moral degeneration of female character. The influence on the character is due, not only to the customs, religion, and circumstances which form the nation, but also to the accumulating influence of inherited qualities. The hereditary action produces tendencies in a particular direction in the offspring, which render its development easier in that direction. It is only gradually, through education and the influence of heredity in a different direction, that the original tendency can be removed. But if all the circumstances of life favor its development, the individual, the family, and the nation will certainly display the result of these tendencies in full force.

A striking illustration of this subject has lately been published in the report of the New York Prison Association for 1876. An inquiry was undertaken by one of the members of the Association to ascertain the causes of crime and pauperism, as exhibited in a

* "Bulgaria and the Bulgarians."

particular family or tribe of offenders, called "The Jukes," which, for nearly a century, has inhabited one of the central counties of the State. The investigation is carried back for some five or six generations, the descendants numbering at least 1,200; and the number of persons whose biographies are condensed and collated is not less than 709. The facts in these criminal lives, which have grown in a century from one family into hundreds, are arranged in the order of their occurrence, and the age given at which they took place; so that the relative importance of inherited tendencies and of immediate influences may be measured. The study of this family shows that the most general and potent cause, both of crime and pauperism, is the habit of licentiousness, with its result of bastardy, and neglected and miseducated childhood. This tribe was traced back, on the male side, to the two sons of a hard drinker, named Max, living between 1720 and 1740, who became blind in his old age, transmitting blindness to some of his legitimate and illegitimate children. On the female side the race goes back to five sisters of bad character, two of whom intermarried with the two sons of Max, the lineage of three other sisters being also traced. In the course of the century, this family has remained an almost purely American family, inhabiting the same region of country, in one of the finest States of the Union, largely intermarrying, and pre-

senting an almost unbroken record of harlotry and crime. "The Jukes (says the report) are not an exceptional race; analogous families may be found in every county of the State."*

Conspicuous facts, such as these, display, in a striking manner, the indubitable influence of mind in the exercise of the highest—the parental—function. We see as a positive fact that mental or moral qualities, quite as much as physical peculiarities, tend to reproduce themselves in children.

The mental quality or character of the parent must then be considered, physiologically, as a positive element in the parental relation. Thought, emotion, sensation, are all mental qualities. In human unions this great fact must be borne in mind. Any sneer at "sentiment" proceeds from ignorance of facts. Happiness is as vivifying as sunshine, and is a potent element in the formation of a child. Hence arises the necessity of love between parents—love, the mental element as distinguished from the simple physical instinct. The divorce of these two elements is fearfully illustrated in those hideous scenes occurring in the east of Europe, which have held every person capable of a human sentiment in shuddering horror during the past year. Happily, we have reassuring proof of

* Abstract from the *Sun*. See 30th Annual Report of the Prison Association of New York.

the power of love to triumph in the human heart, in the noble instances of conjugal devotion which observation of private life affords.

To understand the true relations of men and women in their bearing upon the race (which will determine the moral aim of education), the duality of sex and the peculiarity of the womanly organization must be recognized. Woman having a special work to perform in family life, has special requirements and sharpened perceptions in relation to this work. She demands the constant presence of affection, and she possesses a perception which is almost a special instinct for detecting coldness or untruthfulness in the husband's mental attitude toward her. The presence of unvarying affection has a real, material, as well as a moral power on the body and soul of a woman. Indifference or neglect is instantly felt. Sorrow, loneliness, jealousy, all constantly depressing emotions, exercise a powerful and injurious effect upon the sources of vital action. The full assent of the mother is needed in maternity. The importance of these facts, as bearing on the character and on the happiness of one-half of the human race, and as influencing through that half the quality of offspring, has never received the attention so weighty a subject demands.

In pursuing the physiological inquiry, we are met

by one remarkable fact which it is impossible to ignore, and which remains from age to age as a guide to the human race. This guide is found in the physiological fact of the equality in the birth of the sexes. This is a clear indication of the intention of Providence in relation to sexual union; a proof of the fundamental nature of the family group. Boys and girls are born in equal numbers all over the world, wherever our means of observation have extended; a slight excess of boys alone existing. The Registrar-General's last report shows a proportion of 106 boys to 100 girls born throughout Europe. Sadler writes: "The near equality in the birth of the sexes is an undoubted fact; it extends throughout Europe, and wherever we have the means of accurate observation, the birth-rate being in the proportion of 25 boys to 24 girls."*

The injurious inequality which we so often find in a population is not Nature's law; it is evidence of our social stupidity. It proves our sin against God's design, in the existence of brutal wars, and our careless squandering of human life. All rational efforts for the improvement of society must be based upon Nature's true intention, viz.: the equality of the sexes in birth and in duration of life, not upon the false

* See Sadler on "Population" for many curious facts tending to show how strictly Nature guards this equality.

condition of inequality produced by our own ignorance. It is essential always to bear this distinction in mind between the permanent fact and the temporary phenomenon.

The foregoing facts illustrate fundamental physiological truths. They show the Type of creation toward which the human constitution tends; and the distinctive methods of growth by which that type must be reached. In brief recapitulation, these truths are the following, viz.: The slowness of human growth. The successive development of the human faculties. The injury caused by subverting the natural order of growth. The necessity of governing this order of growth by the control of Reason. The influence of Mind—*i. e.*, Thought, Emotion, Will—on the development or condition of our organization. The necessity of considering the dual character of sex. The transmission of qualities by parents to their children. The natural equality in the creation of the sexes.

These truths, which are of universal application to human beings, furnish a physiological guide, showing the true laws of sex in relation to human progress. We find that the laws of physiology point in one practical direction—viz.: to the family—as the only institution which secures their observance. They show the necessity of the self-control of chastity in the young man and the young woman, as the only

way to secure the strong mental and physical qualities requisite in the parental relation, whilst they also prove the special influence exerted by mutual love in the great work of Maternity. The preparation, therefore, of youth for family life should be the great aim of their sexual education.

We shall see that Experience, as well as Reason, confirms the direct and indirect teaching of Physiology, pointing to the natural family group as the element out of which a healthy society grows. It is only in the family that the necessary conditions for this growth exist. The healthy and constantly varying development of children naturally constitutes the warmest interest of parents. Brothers and sisters are invaluable educators of one another: they are unique associates, creating a species of companionship that no other relation can supply. To enjoy this interest, to create this young companionship, to form this healthy germ of society, marriage must be unitary and permanent. A constantly deepening satisfaction should exist, arising from the steady growth together through life, from the identity of interests, and from the strength of habit.

Still farther, we learn that such union should take place in the early period of complete adult life. Children should be the product of the first fresh vigor of parents. Everything that exhausts force, or defers its freshest exercise, is injurious to the race. Cus-

toms of society, or incorrect opinions—which obstruct the union of men and women in their early vigor, which impair the happiness of either partner, or prevent the strong and steady growth of their union—impair their efficiency as parents, and are fatal to the highest welfare of our race.

The wide bearing and importance of the truths derived from physiology will become more and more apparent, as we examine another branch of the subject, and ascertain, from an observation of facts around us, how far the present relations of men and women, in civilized countries, are based upon sound principles of physiology. It is necessary to know how far these principles are understood and carried out, from infancy onward; whether efforts for the improvement of the race are molded by physiological methods of human growth; and what are the inevitable consequences which result from departure from these principles.

According to a rational and physiological view of life, the family should be cherished as the precious center of national welfare; every custom, therefore, which tends to support the dignity of the family, and which prepares our youth for this life, is of vital importance to a nation. Thus, the slow development of the sexual faculties, by hygienic *régime*, by the absence of all unnatural stimulus to these propensi-

ties, by the constant association of boys and girls together under adult influence in habitual and unconscious companionship, and the cultivation in the child's mind of a true idea of manliness, are the ordinary and natural conditions which rational physiology requires. Respect for the human faculties, and the recognition of the superiority of manly strength to brute strength, with a clear understanding of what constitutes this vast superiority, and lifts the reason of man so far above the instinct of the brute – this is the idea of manliness in which society must train its youth, if it follow out the teachings of physiology.

On the contrary, every custom which insults the family, and unfits for its establishment; which degrades the natural nobility of human sex; which sneers at it, treats this great principle with flippancy; which tends to kill its divine essence and reduce it to a great idiot body—all such influences and such customs are a great crime against society, and directly opposed to the teaching of rational physiology.

An extended view of social facts, not only in different classes of our own society, but also in those countries with which we are nearly related, is of the utmost value to the parent. The little home circle, which should be the stronghold of the nation, becomes a mental and moral prison, if far-sighted parental intelligence does not see its relations to the world abroad:

the world into which its children must enter. It is the duty of parents to fit their children for life; it is, therefore, necessary to know what life is outside the family circle, what are its benefits, its temptations, and its dangers, and how they may be met. Physiological knowledge would be valueless to the mass of mankind if its direct bearing upon the character and happiness of a nation could not be shown. So, in considering the sexual education of youth according to the light of sound physiology, the social influences which affect the natural growth of the human being are an important part of applied physiology.

The tendencies of civilization must be studied in our chief cities. The rapid growth of large towns during the last half century, and the comparatively stationary condition of the country population, show where the full and complete results of those principles which are most active in our civilization must be sought for. It is in consequence of this marked tendency that large cities furnish indications of national progress or decay. London, Paris, Vienna, Berlin, New York, are not exceptions, but examples. They show the mature results toward which smaller towns are tending. Those who live in quiet country districts often flatter themselves that the rampant vice of large towns has nothing to do with villages, small communities, and the country at large. This is a delusion. The condition of large towns has a direct re-

lation to the country. In these focal points of civilization, we observe, as examples of sexual relationship, two great institutions existing side by side—two institutions in direct antagonism, viz.: Marriage and Prostitution. In examining these two institutions, the larger signification of licentiousness must be given to prostitution, applicable to men and women. Marriage is the recognized union of two; sharing responsibilities, providing for and educating a family. Prostitution is the indiscriminate union of many: with no object but physical gratification, with no responsibilities, and no care for offspring. It is essential to study the effects both upon men and women, and upon mankind at large, of this great fact of licentiousness, if we are to appreciate the true laws of sexual union in their full force, and the aims, importance, and wide bearing of Moral Education. We shall only here refer to its effects upon the young.

We may justly speak of licentiousness as an institution. It is considered by a large portion of society as an essential part of itself. It possesses its code of written and unwritten laws; its sources of supply; its various resorts, from the poorest hovel to the gaudiest mansion; its endless grades, from the coarsest and most ignorant to the refined and cultivated. It has its special amusements, and places of public resort. It has its police, its hospitals, its prisons;

and it has its literature. The organized manner in which portions of the press are engaged in promoting licentiousness—reaching not thousands, but millions of readers, is a fact of weighty importance. The one item of vicious advertisements falls into distinct categories of corruption.* Growing, therefore, as it does, constantly and rapidly, licentiousness becomes a fact of primary importance in society. Its character and origin must be studied by all who take an interest in the growth of the human race, and who believe in the maintenance of marriage and the family as the foundation of human progress.

Every one who has widely studied life in many civilized countries, and the literature reflecting that life, will observe the antagonism between these two institutions: the recognition of the greater influence of the mistress than the wife; the constant triumph of passion over duty and deep, steady affection. We see the neglect of the home for the *café*, the theater, the public amusement; the consequent degradation of the home into a place indispensable as a nursery for children, and for the transaction of common every-day matters; a place of resort for the accidents of life, for growing old in, for continuing the family name, but too tedious a place to be in much; to spend the evening and really live in. Enjoyments

* See Appendix I,

are sought for elsewhere; the charm of society, the keener interests of life, no longer center in the household: it is a domestic place, more or less quiet, but no home in the true sense of the word. The true home can only be formed by both father and mother, by their joint influence on one another, on their children, and on their friends. The narrow, one-sided, diminishing influence of Continental homes amongst great masses of the population, from the absence of due paternal care, is a painful fact to witness. That there are beautiful examples of domestic life to be found in every civilized country—homes where father and mother are one in the indispensable unity of family life—no one will deny who has closely observed foreign society. Indeed, any nation is in the stage of rapid dissolution where the institution of the family is completely and universally degraded. But the preceding statement is a faithful representation of the general tone and tendencies of social life in many parts of the Continent.

That the same fatal principles, leading to the like results, are at work both in England and America, will be seen as we proceed. Licentiousness may be considered as still in its infancy with us, when compared with its universal prevalence in many parts of the Continent; but it is growing in our own country, with a rapidity which threatens fatal injury to our most cherished institution, the pure Christian home,

with its far-reaching influences—an institution which has been the foundation of our national greatness.

The duty of studying the dangers and causes of immorality especially devolves upon the religious parent—the mother and father—answerable for the children committed to them. On them the imperative obligation is laid, of realizing the dangers which threaten both sons and daughters. They can only gain power to conquer evil when they know the extent and causes of evil. Parents, above all other persons, must study the effects of licentiousness upon the different classes of society. Their parental love is a heavenly light which will show them the truth of facts, and be their safeguard in sounding the depths of evil.

The causes and results of licentiousness must be especially considered in their effects upon the youth of both sexes, of both the richer and the poorer classes; also in their bearing upon the institution of marriage, and upon the race. It is to the first branch of the subject that reference will here be chiefly made.

The first consideration is the influence exerted by social arrangements and tone of thought upon our boys and young men, as they pass out of the family circle into the wider circles of the world—into school, college, business, society. What are the ideas about women that have been gradually formed in the mind

of the lad of sixteen, by all that he has seen, heard, and read, during his short, but most important, period of life? What opinions and habits in relation to his own physical and moral nature have been impressed upon him? How have our poorer classes of boys been trained in respect to their own well-being and to association with girls of their own class? What has been the influence of the habits and companionships of that great middle-class multitude, clerks, shop-keepers, mechanics, farmers, soldiers, etc.; what books and newspapers do these boys read, what talk do they hear, what interests or amusements do they find in the theater, the tavern, the streets, the home, and the church? What has been the training of the lad of the upper class—that class, small in number, but great in influence, which, being lifted above any sordid pressure of material care, should be the spiritual leader of the classes below them; a class which has ten talents committed to it; and which inherits the grand old maxim, "*Noblesse oblige*"? How have all these lads been taught to regard womanhood and manhood: what is their standard of manliness, what habits of self-respect, and of the noble uses of sex, have been impressed upon their minds?

Throughout all classes abundant temptation to the abuse of sex exists. Increasing activity is displayed in the exercise of human ingenuity for the extension and refinement of vice. Shrewdness, large capital,

business enterprise, are all enlisted in the lawless stimulation of this mighty instinct of sex. Immense provision is made for facilitating fornication. What direct efforts are made for encouraging chastity?

It is of vital importance to realize how small at present is the formative influence of the individual home and the weekly discourse of the preacher, compared with the mighty social influences which spread with corrupting force around the great bulk of our youth. As a matter of fact, complete moral confusion too often meets the young man at the outset of life. Society presents him with no fixed standard of right or wrong in relation to sex; no clear ideal to be held steadily before him and striven for. Religious teaching points in one direction, but practical life points in quite a different way. The youth who has grown up from childhood under the guardianship of really wise parents, in a true home with all its ennobling influences, and has been strengthened by enlightened religious instruction, has gradually grown toward the natural human type. He may have met the evils of life as they came to him from boyhood onward: first of all with the blindness of innocence, which does not realize evil; and then with the repulsion of virtue, which is clear-sighted to the hideous results of vice. Such an one will either pass with healthy strength through life, or he may prove himself the grandest of heroes if beset with tremendous

temptations, or again he may fall after long and terrible struggles with his early virtue.

But, in the vast majority of cases, the early training through innocence into virtue is wanting. Evil influences are at work unknown to or disregarded by the family, and a gradual process of moral and physical deterioration in the natural growth of sex corrupts the very young. In by far the larger ranks of life, before the lad has grown into the young man, his notions of right and wrong are too often obscured. He retains a vague notion that virtue is right; but, as he perceives that his friends, his relations, his widening circle of acquaintance, live according to a different standard, his idea of virtue recedes into a vague abstraction, and he begins to think that vice is also right in a certain way. He is too young to understand consequences; to realize the fearful chain of events, in the ever-widening influence of evil acts—results which, if clearly seen, would frighten the innocent mind by the hideousness of evil, and make the first step toward it a crime. No one ventures to lift up a warning voice. The parent dares not, or knows not how to enter upon this subject of vital importance. There are no safeguards to his natural modesty; there is no wise help to strengthen his innocence into virtue.

Here is the testimony in relation to one important class, drawn from experience, by our great English

moralist: "And, by the way, ye tender mothers and sober fathers of Christian families, a prodigious thing that theory of life is, as orally learned at a great public school. Why, if you could hear those boys of fourteen, who blush before mothers, and sneak off in silence in the presence of their daughters, talking among each other, it would be the women's turn to blush then. Before he was twelve years old, and while his mother fancied him an angel of candor, little Pen had heard talk enough to make him quite awfully wise upon certain points; and so, madam, has your pretty little rosy-cheeked son, who is coming home from school for the ensuing Christmas holidays. I don't say that the boy is lost, so that the innocence has left him which he had from 'Heaven, which is our home,' but the shades of the prison-house are closing very fast over him, and that we are helping as much as possible to corrupt him."

Temptations meet the lad at every step. From childhood onward an unnatural forcing process is at work, and he is too often mentally corrupted while physically unformed. This mental condition tends to hasten the functions of adult life into premature activity. As already stated, an important period exists between the establishment of puberty and confirmed virility. In the unperverted youth, this space of time, marked by the rush of new life, is invaluable as a period for storing up the new forces needed

to confirm young manhood, and fit it for the healthy exercise of its important social functions.

The very indications of Nature's abundant forces at the outset of life are warnings that this new force must not be stimulated; that there is danger of excessive and hasty growth in one direction; danger of hindering that gradual development which alone insures strength. If, at an early age, thought and feeling have been set in the right direction, and aids to virtue and to health surround the young man, then this period of time before his twenty-fifth year will lead him into a strong and vigorous manhood. But where the mind is corrupted, the imagination heated, and no strong love of virtue planted in the soul, the individual loses the power of self-control, and becomes the victim of physical sensation and suggestion. When this condition of mental and physical deterioration has been produced, it is no longer possible for him to resist surrounding temptations. There are dangers within and without, but he does not recognize the danger. He is young, eager, filled with that excess of activity in blood and nerve with which Nature always nourishes her fresh creative efforts.

At this important stage of life, when self-control, hygiene, mental and moral influence are of vital importance, the fatal results of his weakened will and a corrupt society ensue. Opportunity tempts his wavering innocence; thoughtless or vicious companions

undertake to "form" him, laugh at his scruples, sneer at his conscience, excite him with allurements. Or a deadly counsel meets him—meets him from those he is bound to respect. The most powerful morbid stimulant that exists—a stimulant to every drop of his seething young blood—is advised; viz., the resort to prostitutes.

When this fatal step is taken; when the natural modesty of youth and the respect for womanhood are broken down; when he has broken with the restraints of family life, with the voice of conscience, with the dictates of religion, a return to virtue is indeed difficult, nay, often impossible. He has tasted the physical delights of sex separated from its more exquisite spiritual joys. This unnatural divorce degrades whilst it intoxicates him. Having tasted these physical pleasures, a habit is soon formed which he can no more do without than the drunkard without his dram. He ignorantly tramples underfoot his birthright of rich compound infinite human love, enthralled by the simple limited animal passion. His will is no longer free. He has destroyed that grand endowment of man—that freedom of the youthful will, which is the priceless possession of innocence and of virtue, and has subjected himself to the slavery of lust. He is no longer his own master—he is the servant of his passions. Those whose interest it is to retain their victim, employ every art of drink,

of dress, of excess, to urge him on. The youthful eagerness of his own nature lends itself to these arts. The power of resistance is lost, until one glance of a prostitute's eye passing in the street, one token of allurement, will often overturn his best resolutions and outweigh the wisest counsel of friends.

The physiological ignorance and moral blindness which actually lead some parents to provide a mistress for their sons, in the hope of keeping them from houses of public debauchery, is an effort as unavailing as it is corrupt. Place a youth on the wrong course instead of the right one; lead him into the career of sensual indulgence and selfish disregard for womanhood, instead of manly self-control, and the parent has, by his own act, launched his child into the current of vice which rapidly hurries him beyond his control.

The evils resulting from a violation of Nature's method of growth by a life of early dissipation, are both physical and mental or moral. In some organizations the former, in some the latter, are observable in the most marked degree; but no one can escape either the physical deterioration or the mental degradation which results from the irrational and unhuman exercise of the great endowment of sex.

Among the physical evils, the following may be noted: The loss of self-control, reacting upon the body, produces a morbid irritability (always a sign of

weakness), which is a real disease, subjecting the individual to constant excitement and exhaustion from slight causes. The resulting physical evils may be slow in revealing themselves, because they only gradually undermine the constitution. They do not herald themselves in the alarming manner of a fever or a convulsion, but they are not to be less dreaded from their masked approach.

The chief forms of physical deterioration are: nervous exhaustion; impaired power of resistance to epidemics, or other injurious influences; and the development of those germs of disease, or tendencies to some particular form of disease, which exist in the majority of constitutions. The brain and spinal marrow, and the lungs, are the vital organs most frequently injured by loose life. But whatever be the weak point of the constitution, from inherited or acquired morbid tendencies, that will probably be the point through which disease or death will enter.

One of the most distinguished hygienists of our age writes thus: "The pathological results of venereal excess are now well known. The gradual derangements of health experienced by its victims are not at first recognized by them; and physicians may take the symptoms to be the beginning of very different diseases. How often symptoms are considered as cases of hypochondria or chronic gastritis, or the commencement of heart disease, which are really the

results of generative abuse! A general exhaustion of the whole physical force, symptoms of cerebral congestion, or paralysis, attributed to some cerebro-spinal lesion, are often due to the same causes. The same may be said of some of the severest forms of insanity. Many cases of consumption, appearing in young men, who suffer from no hereditary tendency to the disease, enter into the same category. So many diseases are vainly treated by medicine or *régime*, which are really caused by abuse of these important functions."*

Another of our oldest surgeons writes: "Amongst the passions of the future man, which at this period should be strictly restrained, is that of physical love; for none wars so completely against the principles which have been already laid down as the most conducive to long life; no excess so thoroughly lessens the sum of the vital power; none so much weakens and softens the organs of life; none is more active in hastening vital consumption; and none so totally prohibits restoration. I might, if it were necessary, draw a painful, nay, a frightful picture of the results of these melancholy excesses, etc."† Volumes might be filled with similar medical testimony on the destructive character of early licentiousness.

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* See Michel Lévy's Hygiene.

† See Erasmus Wilson's "Hufeland."

Striking testimony to the destructive effects of vice in early manhood is derived from a very different source—viz., the strictly business calculation of the chances of life, furnished by life insurance companies. These tables show the rapid fall in viability during the earlier years of adult life. Dr. Carpenter has reproduced a striking diagram from the well-known statistician Quetelêt, showing the comparative viability of men and women at different ages, and its rapid diminution in the male, from the age of eighteen to twenty-five. He remarks: "The mortality is much greater in males, from about the age of eighteen to twenty-eight, being at its maximum at twenty-five, when the viability is only half what it is at puberty; this fact is a very striking one, and shows most forcibly that the indulgence of the passions not only weakens the health, but, in a great number of instances, is the cause of a very premature death.' The last Annual Report of the Registrar-General refers to the same cause of disproportionate early mortality.

Many of the foreign health resorts are filled with young men of the richer classes of society, seeking to restore the health destroyed by dissipation. Could the simple truth be recorded on the tombstones of multitudes of precious youth, from imperial families downward, who are mourned as victims of consumption, softening of the brain, etc., all lovers of the race

would stand appalled at the endless record of these wasted lives. "Died from the effects of fornication," would be the true warning voice from these premature graves.

The moral results of early dissipation are quite as marked as the physical evils. The lower animal nature gains ever-increasing dominion over the moral life of the individual. The limited nature of all animal enjoyments produces its natural effects. First, there is the eager search after fresh stimulants, and, as its boundaries are necessarily reached, come, in common sequence, disappointment, disgust, restlessness, dreariness, or bitterness. The character of the mental deterioration differs with the difference of original character in the individual, as in the nation. In some we observe an increasing hardness of character, growing contempt for women, with low material views of life. In others there is a frivolity of mind induced, a constant restlessness, and search for new pleasures. The frankness, heartiness, and truthfulness of youth gradually disappear under the withering influence.*

* The growth of pessimism in Germany is the direct result of increasing licentiousness in a race created with a high ideal of virtue and cherishing a love of home. An incident of the carnival held in a garrison and residental town of Germany, where a young man of one of the best families brought eight young girls, his mistresses, dressed in white, bordered with blue *à la Grecque*, to a

The moral influence of vice upon social character can not be fully discussed here; it is part of a weighty subject very imperfectly understood—viz., the relation of women to the State. The wide ramification of this subject is indicated by the immense difficulties which women encounter in the rational endeavor to obtain a complete medical education. Licentiousness, with all its attendant results, is the great social cause of these difficulties.

The dominion of lust is necessarily short-sighted, selfish, or cruel. It is directly opposed to the qualities of truth, trust, self-command, and sympathy, thus sapping the foundations of personal morality. But apart from the individual evils above referred to, licentiousness inevitably degrades society; first, from the disproportion of vital force which is thus thrown into one direction, and second, from the essentially selfish and ungenerous tendency of vice, which, seeking its own limited gratification at the expense of others, is incapable of embracing large views of life, or feeling enthusiasm for progress. The direction into which this disproportionate vital force is thrown is a degrading one, always tending to evil results. Thus the noble enthusiasm of youth; its precious

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public ball, is but an illustration of the decay of morality in German-speaking nations. All laws enacted to repress the expressions of popular discontent must be vain; whilst a harsh military system trains the youth of a nation in habits of dreary immorality.

tide of fresh life, without which no nation can grow —life, whose leisure hours should be given to science and art, to social good, to ennobling recreation—is squandered, and worse than wasted in degrading dissipation.

This dissipation, which is ruin to man, is also a curse to woman; for in judging the effects of licentiousness upon society, it must never be forgotten that this is a vice of two, not a vice of one. Injurious as is its influence upon the young man, that is only one-half of its effect. What is its influence upon the young woman? This question has a direct bearing on the Moral Aim of Education.

The preceding details of moral and physical evils resulting to young men from licentiousness will apply with equal force to young women subjected to similar influences. One sex may experience more physical evil, the other more mental degradation from similar vicious experiences; the evil, if not identical, is entirely parallel, and loss of truthfulness, power, and generosity accompany the loss of purity.

The women more directly involved in this widespread evil of licentiousness are the women of the poorer classes of society. The poorer classes constitute in every country the great majority of the people; they form its solid strength and determine its character. The extreme danger of moral degra-

dation, in those classes of young women who constitute such an immense preponderance of the female population, is at once evident. These women are everywhere—interlinked with every class of society. They form an important part (often the larger female portion) of every well-to-do household. They are the companions and inevitable teachers of infancy and childhood. They often form the chief, or only, female influence which meets the young man in early professional, business, or even college life. They meet him in every place of public amusement; in his walks at night; in his travels at home and abroad. By day and by night the young man away from home is brought into free intercourse, not with women of his own class, but with poor working-girls and women, who form the numerical bulk of the female population, who are found in every place and ready for every service.

Educated girls are watched and guarded. The young man meets them in rare moments only, under supervision, and generally under unnatural restraint; but the poor girl he meets constantly, freely, at any time and place. Any clear-sighted person who will quietly observe the way in which female servants (for instance) regard very young men, their superiors in station, can easily comprehend the dangers of such association. Thus it is the lower classes of women who are brought most freely into association with

them; and as all practical experience is education, they are the female educators of young manhood. A rational view of society, therefore, would lead us to regard this all-pervading element as the most important of all—as the portion of society which it is of the greatest consequence to guard, to respect, and to train into strength and virtue. Injury done to this class of society is really a greater danger than injury done to any other class.

The injustice of the common practical view of life is only equaled by its folly. This practical view utterly ignores the fact of this influence, and the value of this portion of society. The customs of civilized nations practically consider poor women as rightful subjects for a life so dishonorable, that a rich man feels justified in ostracizing a wife, sister, or daughter, who is guilty of the slightest approach to such a life. The great mass of poor women are often regarded as the subjects to be used for the benefit of the upper classes. Young and innocent men, it is true, fall into vice, or are led into it, or are tempted into it by older women, and are not deliberate betrayers. But the Rubicon of chastity once passed, the moral descent is rapid, and the preying upon the poor soon commences. The miserable slaves in houses of prostitution are the outcasts of the poor. The young girls followed at night in the streets are the honest working-girl, the young servant seeking a short outdoor

relief to her dreary life, as well as the unhappy fallen girl, who has become, in her turn, the seducer.

If, fearful of health, the individual leaves the licensed slaves of sin, and the chance associations of the streets, it is amongst the poor and unprotected that he seeks his mistress: the young seamstress, the pretty shop-girl, the girl with some honest employment; but poor, undefended, needing relief in her hard-working life. It is always the poor girl that he seeks. She has no pleasures, he offers them; her virtue is weak, he undermines it; he gains her affection and betrays it; changes her for another and another, leaving each mistress worse than he found her, farther on in the downward road, with the guilt of fresh injury from the strong to the weak, on his soul. Any reproach of conscience—conscience, which will speak, when an innocent girl has been betrayed, or one, not yet fully corrupted, has been led farther on in evil life—is quieted by the frivolous answer, "They will soon marry in their own class." If, however, this sin be regarded in its inevitable consequences, its effects upon the life of both man and woman, in relation to society, the nature of this sophistry will appear in its hideous reality. Is chastity really a virtue? something precious in womanhood?—then the poor man's home should be blessed by the presence of a pure woman. Does it improve a woman's character to be virtuous? Has she more self-respect in consequence?

does she care more for her children, for their respectability and welfare, when she is conscious of her own honest past life? Does she love her husband more? and will she strive to make his home brighter and more attractive to him; exercising patience in the trials of her humble life; being industrious, frugal, sober, with tastes that center in her home?

These are vital questions for the welfare of the great mass of the people; consequently of society and of the nation.

We know, on the contrary, as a fundamental truth, that unchastity unfits a woman for these natural duties. It fosters her vanity; it makes her slothful or reckless; it gives her tastes at variance with home life; it makes her see nothing in men but their baser passions, and it converts her into a constant tempter of those passions—a corrupter of the young. We know that drunkenness, quarrels, and crimes have their origin in the wretched homes of the poor; and the center of those unhappy homes is the unchaste woman, who has lost the restraining influence of her own self-respect, her respect for others, and her love of home.

When a pretty, vain girl is tempted to sin, a wife and mother is being ruined; discord and misery are being prepared for a poor man's home, and the circumstances created out of which criminals grow. Nor does the evil stop there. It returns to the upper

classes. Nurses, servants, bring back to the respectable home the evil associations of their own lives. The children of the upper classes are thus corrupted, and the path of youth is surrounded at every step with coarse temptations.

These consequences may not be foreseen, when the individual follows the course of evil customs; but the sequence of events is inevitable, and every man gives birth to a fresh series of vice and misery when he takes a mistress instead of a wife.

The deterioration of character amongst the women of the working classes is known to all employers of labor; to all who visit among the poor; to every housekeeper. The increasing difficulty of obtaining trustworthy servants is now the common experience of civilized countries. In England, France, Germany, and the larger towns of America, it is a fact of widespread observation, and has become a source of serious difficulty in the management of family life. That the deepest source of this evil lies in the deterioration of womanly character, produced by the increasing spread of habits of licentiousness, will be evident to every one who studies the facts of daily life, in all classes of society. We know beforehand, from the weakness of human nature, that where temptations abound, the majority of mankind will yield to them. Where the general sentiment prevails, that illegal relations with the poorer classes of women

are allowable, and everywhere sought for; where the strong, regardless of consequences, seek constantly to draw the weak into those relations, it would require the exercise of superhuman virtue for the mass of unguarded young women to resist such temptation. Vanity, love of dress, and love of pleasure, thus gratified for a time, so much more easily than by the dull routine of labor or hopeless drudgery, combined with the natural instinct of sex, unrestrained by self-respect, all combine to lure the young woman to vice.

The action of sex, though differing in character, is as influential in the young woman as in the young man; it needs as careful education, direction, and restraint. This important physiological truth, at present quite overlooked, must nevertheless be distinctly recognized. This instinct, if yielded to in a degrading way (as is so commonly the case in the poorer classes of society), becomes an absorbing influence. Pride and pleasure in work, the desire to excel, loyalty to duty, and the love of truth, in its wide significance, are all subordinated and gradually weakened by the irresistible mastery of this new faculty. In all large towns the lax tone of companions, the difficulty in finding employment, the horrible cupidity of those who pander to corrupt social sentiment and ensnare the young; all these circumstances combined, render vice much easier than virtue—a state of society in which vice must necessarily extend, and virtue dimin-

ish. We thus find an immense mass of young women gradually corrupted from childhood; rendered coarse and reckless; the modesty of girlhood destroyed; the reserve of maidenhood changed to bold, often indecent, behavior. No one accustomed to walk freely about our streets, to watch children at play, to observe the amusements and free gatherings of the poorer classes, can fail to see the signs of degraded sex. The testimony of home missionaries, of those experienced in Benevolent Societies, and long engaged in various ways in helping women, as well as the reports of Rescue Societies, all testify to the dangerous increase and lamentable results of unchastity amongst the female population.

We observe in all countries a constant relation between the prevalence of licentiousness and degradation of female labor; the action and re-action of these two evil facts is invariable. In Paris we see the complete result of these tendencies of modern civilization, in relation to the condition of working-women —tendencies which are seen in London and Berlin, in Liverpool, Glasgow—*i. e.*, in all large towns. The revelations made by writers and speakers in relation to the condition of the working-women abroad, are of very serious import. Such terrible facts as the following, brought to light by those who have carefully investigated the state of this portion of the population, must arrest attention. In relation to

the number of women is increasing.* "In Paris, a [illegible] work [illegible] the returns of her labor are so small that [illegible] against slow starvation. The [illegible] is [illegible] to such an extent that [illegible] know not of any [illegible] they ever possessed. Orphans and [illegible] terrible struggle [illegible] but by far the greater number of them are [illegible] children, in the [illegible]." The great mass of working-women are placed by the present state of society in a position in which there are the strongest [illegible] to lead a virtuous life [illegible] the possession of moral heroism.

Of the multitude of those who fall into vice, many [illegible] with injured moral qualities, and [illegible] become the [illegible] of poor [illegible]. [illegible] into a permanent life [illegible]. The [illegible] effects of unchastity upon womanly character [illegible] can be studied step by step, to their complete development in that great mass of the population—the recognized prostitutes. Their marked characteristics are recklessness, sloth, and [illegible]. This recklessness and utter disre-

* See "Debates of Working Men's Congress," Paris, October, [illegible]. Also "La Femme Pauvre," a work crowned by the French [illegible]. Also the writings of La Clerc Guizot, etc.

gard of consequences and appearances, with a quarrelsome, violent disposition, the dislike to all labor, and all regular occupation and life; the necessity for stimulants and drink, with a bold address to the lower passions of men—such are the effects of this life upon the character of women. Unchaste women become a most dangerous class of the community. No wise Government should allow the formation of such a class, for to these bad qualities is added another, wherever an evil life is accepted as a part of society, provided for, organized, or legalized. The last result of confirmed licentiousness, is a hardness of character, so complete, so resistant of all improving influences, that the wisest and gentlest efforts to restore, are utterly hopeless before the confirmed and hardened prostitute.*

The growth of habits of licentiousness amongst us, exerts the most direct and injurious influence on the lives of virtuous young women of the middle and upper classes of society. The mode of this influence demands very serious consideration on the part of parents. It is natural that young women should wish to please. They possess the true instinct, which would guide them to their noble position in society, as the centers of pure and happy homes. How do our social customs meet this want? All the young

* See Reports of Rescue Society, London.

vast numbers of women, it is stated:* "In Paris, a woman can no longer live by the work of her own hands; the returns of her labor are so small, that prostitution is the only resource against slow starvation. The population is bastardized to such an extent, that thousands of poor girls know not of any relation that they ever possessed. Orphans and outcasts, their life, if virtuous, is one terrible struggle from the cradle to the grave; but by far the greater number of them are drilled, whilst yet children, in the public service of debauchery." The great mass of working-women are placed, by the present state of society, in a position in which there are the strongest temptations to vice; when to lead a virtuous life often requires the possession of moral heroism.

Of the multitude of those who fall into vice, many ultimately marry, and with injured moral qualities, and corrupted tastes, become the creators of poor men's homes. The rest drift into a permanent life of vice. The injurious effects of unchastity upon womanly character already noted, can be studied step by step, to their complete development in that great class of the population—the recognized prostitutes. Their marked characteristics are recklessness, sloth, and drunkenness. This recklessness, and utter disre-

* See "Debates of Working Men's Congress," Paris, October, 1876. Also "La Femme Pauvre," a work crowned by the French Academy some years ago. Also the writings of La Clerc Guizot, etc.

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* See Reports of Rescue Society, London.

women of the middle and upper classes of society, no matter how pure and innocent their natures, are brought, by these customs of society, into direct competition with prostitutes! The modest grace of pure young womanhood, its simple refined tastes, its love of home pleasures, its instinctive admiration of true and noble sentiments and actions, although refreshing as a contrast, will not compare for a moment with the force of attraction which sensual indulgence and the excitement of debauch exert upon the youth who is habituated to such intoxications. The virtuous girl exercises a certain amount of attraction for a passing moment; but the intense craving awakened in the youth for something far more exciting than she can offer, leads him ever farther from her, in the direction where this morbid craving can be freely indulged.

This result is inevitable, if licentiousness is to be accepted as a necessary part of society. Physical passion is not in itself evil; on the contrary, it is an essential part of our nature. It is an endowment which, like every other human faculty, has the power of high growth. It possesses that distinctive human characteristic — receptivity to mental impressions. These impressions blend so completely with itself, as to change its whole character and effect; and it thus becomes an ennobling or a degrading agent in our lives. For good or for evil, the passion of sex takes

a first place as a motive power in human education. The young man, inexperienced in life, and necessarily crude in thought, but fallen into vice, is mastered by this downward force, and the good girl loses more and more her power over the strong natural attraction of sex, which would otherwise draw him to her. The influence which corrupt young men, on the other hand, exercise upon the young women of their own standing in society, is both strong and often injurious. It being natural that young women should seek to attract and retain them, they unconsciously endeavor to adapt themselves to their taste. These tastes are formed by uneducated girls, and by society, of which the respectable young woman feels the effects, and of which she has a vague suspicion, although happily she can not measure the depth of the evil. The tastes and desires of her young male acquaintance, molded by coarse material enjoyments, act directly upon the respectable girl, who gives herself up with natural impulse to the influence of her male companion. We thus witness a wide-spread and inevitable deterioration in manners, dress, thought, and habits, amongst the respectable classes of young women. The results lead eventually, as on the Continent, to the entire separation of young men and women in the middle and upper ranks of life; to the arrangement of marriage as a business affair; and to the union of the young with the old.

The faults now so often charged upon young women—their love of dress, luxury, and pleasure, their neglect of economy, and dislike of steady home duties—may be traced directly to the injurious influence which habits of licentiousness are exercising directly and indirectly upon marriage, the home, and society. The subject of dress is one of serious importance; for it is a source of extravagance in all classes, and one of the strongest temptations to vice amongst poor girls. The creation of this morbid excess in dress, by licentiousness, is evident. If physical attraction is the sole or chief force which draws young men to young women, then everything which either enhances physical charms, which brings them more prominently forward, or which supplies the lack of physical beauty, must necessarily be resorted to by women, whose nature it is to draw men to them. The stronger the general domination of physical sensation over character, sympathy, companionship, mutual help, and social growth becomes amongst men, the more exclusive, intense, and competitive must grow this morbid devotion to dress, on the part of women. Did young men seriously long for a virtuous wife and happy home, and fit themselves to secure those blessings, young women would naturally cultivate the domestic qualities which insure a bright, attractive home. The young man, however, is now discouraged from early marriage; and the question

soon presents itself to him, "Why should I marry, and burden myself with wife and family? I am very well off as I am; I can spend my money as I like on personal pleasures; I can get all that I want from women, without losing my liberty, or assuming responsibilities!" The respectable girl is thus forced into a most degrading and utterly unavailing competition with the prostitute or the mistress. Marriage is indefinitely postponed by the young man; at first it may be from necessity; later, from choice. The young woman, unable to obtain the husband suited to her in age, must either lead a single life or accept the unnatural union with a rich elderly man—a grave physiological error not to be dwelt on here. The steady decrease of marriage, and, at the same time, the late date at which it is contracted as licentiousness increases, is shown by a comparison of the statistics of Belgium and France with those of England. We find also that the character of the population deteriorates with the spread of vice—the standard of recruiting for the army is lowered—an ever-increasing mass of fatherless children die, or become criminals; and finally, the natural growth of the population of the country constantly decreases.

The records of history confirm the teaching of physiology and observation, in relation to the fundamental character of sexual virtue, as the secret of durable national greatness. The decline of all the

great nations of antiquity is marked by the prevalence of gross social corruption. The complex effects of the same cause are strikingly observed in the condition of the Mohammedan and other Eastern races, and in all the tribes subject to them. We find amongst these races, as the result of their sexual customs, a want of human charity. This is shown in the absence of benevolent institutions, and other modes of expressing human sympathy. A great gulf separates the rich and poor, bridged over by no offices of kindness—no sense of the sacred oneness of humanity, which is deeper than all separations of caste or condition. There is no respect shown for human life, which is lightly and remorselessly sacrificed; and punishment degenerates into torture. There is an incapacity for understanding the fundamental value of truth and honesty, and a consequent impossibility of creating a good government. We observe that bravery degenerates into fierceness and cruelty; and that the apathy of the masses keeps them victims of oppression. It is the exhibition of a race where there is no development of the moral element in human nature.

These general characteristics, and their cause, were well described by the celebrated surgeon, Lallemand, who says: "The contrast between the polygamous and sensual East, and the monogamous and intellectual West, displays on a large scale, the different re-

sults produced by the different exercise of the sexual powers. On one side, polygamy, harems, seraglios; the source of venereal excesses, barbarous mutilations, revolting and unnatural vice; with the population scanty, inactive, indolent, sunk in ignorance, and consequently the victim of misery, and of every kind of despotism. On the other side, monogamy, Christian austerity, more equal distribution of domestic happiness, increase of intelligence, liberty, and general well-being; rapid increase of an active, laborious, and enterprising population, necessarily spreading and dominating."

The great moral element of society, which contains the power of self-renewal, and continual growth, must necessarily be wanting in all nations where one-half of the people—the center of the family, out of which society must grow—remains in a stunted or perverted condition.

Women, as well as men, create society. Their share is a silent one. It has not the glitter of gold and purple, the noise of drums and marching armies, the smoke and clank of furnaces and machinery. All the splendid din of external life is wanting in the quiet realm of distinctive woman's work; therefore it is often overlooked, misunderstood, or despised. Nevertheless it is of vital importance. It preserves the only germ of society which is capable of permanent growth—the germ of unselfish human love

and innate righteousness — in distinction to which, all dazzling material splendor, and intellectual ability divorced from the love of Right, is but sounding brass and tinkling cymbal.

It is, for this reason, that no polygamous or licentious customs, which destroy the woman's nature, and dry up the deepest source of human sympathy, can possibly produce a durable or a noble and happy nation. The value of a nation, its position in the scale of humanity, its durability, must always be judged by the condition of its masses; and the test of that condition is the strength and purity of home virtues—the character of the women of the nation.

No reference to the lessons of history, however brief, should omit the effect produced by religious teaching. The influence exercised by the Christian religion in relation to sex is of the most striking character. Christian teaching is distinguished from all other religious teaching by its justice to women, its tender reverence for childhood, and by the laying down of that great corner-stone, Inward Holiness, as the indispensable foundation of true life. This is all summed up in its establishment of unitary marriage, through the emphatic adoption of the original law, "Therefore shall a man leave his father and his mother, and cleave unto his wife, and they twain shall be one flesh."

The development of this law, by Jesus Christ, into

its high significance, of spiritual purity, whilst it has been a principle of growth in the past, is the great hope of the future. The study of this Christian type, in its radical effect upon national life, is full of interest and instruction; but is also a study of great difficulty. This teaching of our Lord has never been adopted, as the universal rule of practical life, by any nation. The results of this law of union can only be judged on a large scale, by comparing the condition of so-called Christian countries—where a certain amount of this high teaching has been diffused through the community—with the condition of nations where no such teaching has existed. The great battle between Christianity and Paganism still continues in our midst. The actual practical type prevailing in all civilized nations is not Christian. In these nations the Christian idea of unitary sexual relations is accepted theoretically, as conducive to the best interests of the family, and binding upon the higher classes of women; but it is entirely set aside as a practical life for the majority of the community. Christ's law is considered either as a vague command, applicable only to some indefinite future, or as a theory, which it would be positively unwise to put into practice in daily life. The statement is distinctly made, and widely believed, that the nature of men and women differs so radically that the same moral law is not applicable to the two sexes.

The great lesson derived from history, however, is always this—viz., that moral development must keep pace with the intellectual, or the race degenerates. This moral element is especially embodied by women, and purity in woman can not exist without purity in man; this weighty truth being shown by the facts already stated, viz., by the action of licentiousness upon the great mass of unprotected women, by its re-action upon other classes, and by the accumulating influence of hereditary sensuality.

In the indisputable principles brought forward in the preceding pages, and the mass of facts, and daily observation which support them, is found the answer to the first question proposed, as a guide to determine our aim in the moral education of youth, viz. :—What is the true standard for the relations of men and women; the Type which contains within itself the germ of progress and indefinite development?

We learn that the early and faithful union of one man with one woman is the true ideal of society. It secures the health and purity of the family relation, and is the foundation of social and national welfare. It is supported by sound principles of physiology, by historical study of the rise and fall of nations, and by a consideration of the evils of our present age.

The lessons of the past and present, our clearer

knowledge of cause and effect, alike prove the wisdom of the highest religious teaching, viz., that the faithful union of strong and pure young manhood and womanhood is the only element out of which a strong and durable nation can grow.

PART II.

HAVING ascertained the standard of morality which should be our guide in the education of youth, as shown by the laws of human physiology and social growth, another aspect of the question demands consideration.

The present subject may be summed up in two great questions, viz.: First, is Virtue desirable? Secondly, is Virtue practicable?

We have shown in the preceding investigation that the control of the sexual passion, and its guidance by Reason—which we name Virtue—is of fundamental importance; that it is essential to individual health, to the happiness of the family, to the purity of society, and the growth of a strong nation. Virtue, therefore, is desirable. It remains to consider whether it be practicable. This book is addressed to parents. Medical experience has shown me that the knowledge here offered is required by them. A clear practical view is needed, of the moral aim which they should set before themselves in the education of their sons as well as daughters.

No vagueness or doubt should exist in relation to

fundamental principles of education. Methods may change; no inflexible rule can be laid down. Enlarging experience, enlightened by love, will vary infinitely the adaptations needed in the education of infinitely varied children; but the aim of education should not vary. Sound knowledge, as well as a steadfast faith and hope, must guide every intelligent parent from the beginning of family life, or confusion, perplexity, and endless difficulties will be added to the inevitable difficulties of education.

One of the most serious questions to be understood and practically answered by parents, in the education of their sons, is this: If, in relation to sex, chastity be the true moral aim of a young man's education, can it be secured without injury to his health? Is morality an advantage to the health of young men?*

It is impossible to over-estimate the importance of this question, both to men and women. It touches the most vital interests of both. The family, the relations of husband and wife, the education of children, the rules and customs of society, and the ar-

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rangements of practical life, will directly depend upon, or be affected by, the answer which we give to the question, Is virtue an advantage to all human beings —can one moral law exist for all?

Truth must always be accepted. No personal prejudice, no habit of education must stand in the way of clearly established truth. It is the greatest sin we can commit to try to believe a lie because the truth seems unpleasant, difficult, or contrary to prejudices.

If it be true that chastity is a right thing for women, but a wrong thing for men, then the truth, with all its consequences, must be accepted. If, however, this statement be false—if it be a prejudice of education, a result of evil customs, the most fruitful source of misery to the human race—then the truth, with all its consequences, must equally be accepted. If the principles hitherto laid down be true, virtue must necessarily be the aim of life. We should otherwise face the irrational problem, that what produces the highest good of the race can not be attained, because it injures the individuals composing the race, a contradiction implying the supreme reign of evil, which is an impossibility.

In seeking truth on this subject, it is indispensable to examine it closely in its practical aspect; to study the facts on which existing customs are based, and disentangle the confused web of truth and falsehood,

out of which has grown the present wide-spread belief that a young man can not lead a chaste life to the age of twenty-five without injury to his health.

That some limit to the indulgence of natural instinct is necessary in both sexes, will be evident from the early age at which the sexual movement commences, as well as from the length of the time required for its completion. It is not only in children of twelve and fourteen that this instinct is already strongly marked, it may be observed at a much earlier age. Numberless instances of juvenile depravity come under the observation of the physician, and such gross cases are only exaggerations of the refined instincts, veiled by modesty and self-respect, which are gradually growing in all healthy children.

That this mental instinct tends to express itself in the unformed bodies of children corrupted by evil example, we have only too abundant proof. A chronic evil of boarding-schools, of asylums, and of all places where masses of children are thrown together without wise moral supervision, is the early habit of self-abuse. Long before the boy or girl is capable of becoming a parent, this dangerous habit may be formed. It is not necessarily the indication of a coarse nature. It is observable in refined, intellectual, and even pious persons, as a habit carried on from childhood, when it was begun in ignorance, or

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Dangers thus existing, which may threaten the youngest child, the necessity of guidance, the formation of good habits, and the inculcation of self-respect, even in childhood, is evident. At an early age self-control can be taught. It is a principle which grows by exercise. The more the brain asserts its power of will over the automatic actions of the body, the stronger may become the control of reason over sensations and instincts. The neglect of children at this early age is a direct cause of the corruption of the next stage of life.

The lad of sixteen or eighteen is in the first flush of early manhood. He is physically capable of becoming a father, although entirely unfit to be so. Some years are required to strengthen his physical powers. The advantage of the self-control of absolute chastity at this period of life is unquestionable;

every physiologist will confirm this statement. But chastity is of the mind as well as of the body. The corruption of the mind at this early age is the most fruitful source of social evil in later life. The years from sixteen to twenty-one are the most critical years of youth. If purity of life and the strength of complete self-control can then be secured, there is every hope for the future. Every additional year will enlarge the mental capacity, and may confirm the power of will. The strong man is able to take the large views of sex—its uses, aims, and duties—which are considerations too abstract for the child-man, impelled by bewildering sensations; but if at this early age he falls, he is too often lost. Physical passion, which reaches its maximum (roughly speaking) at twenty-seven, can only be controlled and exalted if, at the age when chastity is a positive physical benefit, the great mental principle of self-control has gained mastery over the nature. If at this period the power of will has been gained, to retain self-respect and resist temptation, such habit of self-government is the safeguard of youth. It is the only foundation on which the important period of life from sixteen to twenty-five can be safely based; the only way by which those habits of virtue can be established which strengthen the constitution and enable it to grow into the fullest vigor of manhood.

If, however, the child has been injured by habits

or associations which produce precocity and irritability of function, he will inevitably fall into vice in the earliest years of manhood. His power of resistance is gone, and every temptation drags him down. Our early neglect of youth is, then, one of the great causes of social immorality. It will be seen that the most earnest thought and increasing care of parents should be given to the means of securing influences which will strengthen and purify their children in the early years of life. Evil outward temptations abound, but they must not be allowed to exercise their effects unchecked; they must be counteracted by more powerful influences for good.

The physical growth of youth, the new powers, the various symptoms which mark the transition from childhood into the young man and womanhood, are often alarming to the individual. Yet this important period of life is entered upon, strange to say, as a general rule, without parental guidance. Parents shrink from their duty. They have failed to become their children's confidential friends. In every other respect the physical and mental wants of their children are attended to. Suitable food is provided, and the various functions of digestion and assimilation carefully watched; the healthy condition of the skin, of the muscles, of all the various functions of the body provided for, and intellectual education carried on. But the highest physical and mental function

committed to the human being, whose guidance requires the wisest foresight, the most delicate supervision, is left to the chances of accident or the counsels of a stranger. Measureless evil results from the neglect of parents to fortify their children at this age.

Although direct and impressive instruction and guidance in relation to sex is not only required by the young, but is indispensable to their physical and moral welfare, yet the utmost caution is necessary in giving such guidance, in order that the natural susceptibilities of the nature be not wounded. It is a point on which youth of both sexes are keenly sensitive, and any want of tact in addressing the individual, or any forcible introduction of the subject where the previous relations of parent and child have not produced the trust and affectionate mutual respect which would render communication on all serious subjects of life a rational sequence in their relations, may do harm instead of good. Where the conscience of the parent has only been awakened late in life to this high duty to the child, the attempt to approach the subject with the young adult is often deeply resented by both boy and girl. In such case the necessary counsel may be better given by a stranger—by the physician who will speak with acknowledged authority; or by some book of impressive character, when such an one (much needed) shall have been prepared. That this is a very imperfect fulfillment

of parental duty, is true; but it is often all that the parent can attempt, where the high and important character of sex has not been understood at the outset of family life, and guided the past education of the children.

It is extremely important to recognize the parallelism which exists in the physical organization of the two sexes, making them equal parts of complete human nature, a parallelism which is too often lost sight of at this period of a young man's life. In each of the two halves of humanity the sexual function is adapted to the higher nature of the human being. Provision is made in each sex—with greater or lesser elaborate preparation in proportion to the relative importance of the sexual functions in the economy—for their control by reason, and their conversion into a human social force, instead of remaining a blind instinct, as in the lower orders of animals. Everything in humanity is adapted to the law of progress and higher growth.

Thus we see that the generative function in both sexes must be kept in a state of readiness for use. It has, therefore, its special activity of production; maintaining its tissues in healthy vigor throughout adult life. It is also marked with a certain periodicity, which is stamped on all the more important vital functions. It must, however, at the same time be subjected to reason, and converted into a human fac-

ulty. To secure this end, it contains within itself natural provisions for its own independent well-being. Nature has established the power of physical self-balance in this important function, by the natural, gradual, and healthy removal of unemployed secretions in each individual.* It thus becomes the subject of reason, instead of a blind force enslaving the human being.

The very signs of nature's provision for raising the lower instinct into a human faculty, often create great uneasiness and even alarm in the young mind. It is at this important crisis that the delicate and respectful counsel of the wise parent or physician is indispensable to both boys and girls. The youth should be told that Nature will help, not injure him, at this important crisis of life, if he will be true to his own higher nature. He must realize that self-control of thought and action is essential to him. Every means of hygienic, intellectual, and religious influence should be used to direct and strengthen his mind and body. For both young men and young women hygiene, in its largest sense, should be prescribed and enforced—viz.: the guidance of the vital forces, both physical and mental, into other natural beneficial directions. The youth who has been saved from

* See Kirke's "Physiology," revised by Baly and Paget. Also Tod and Bowman's Anatomy. Muller, &c.

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self-abuse in childhood, can now be saved from habits of vice in manhood, and helped forward in that life of virtue which alone will strengthen all his powers, and make him worthy of marriage.

That this view of the sexual function as a human force, to be governed by reason, is the truth, and the modern theory of its being a blind instinct, enslaving the individual, a falsehood, is proved in many ways. We have the medical opinion of physicians in large practice; the private and public testimony of individuals; the observation of well-managed schools and colleges; of prisons; of communities; and the social customs of various classes and different races. Let us glance at some of these facts.

In rigid training for athletic sports, for boat-racing, prize-fighting, etc., chastity is enforced as one of the means for attaining the greatest amount of physical vigor and endurance. This fact, observed in ancient times, is confirmed by modern experience.

When the health is seriously impaired the same rule of sexual abstinence is laid down. In a large proportion of these cases, the power of sex is not lost; the physical craving may even be increased from the irritability which often accompanies disturbed health. But the fear of death acts as a counter-force on the young mind, and rouses it to unwonted efforts at self-command. No sacrifice is too great to escape death, to regain health, and take part once more in ordi-

nary life. Temptations are avoided; healthy *régime* adopted; and the young man, taking a great deal of outdoor exercise, leads for months an absolutely chaste life, with the greatest possible advantage to his health. Such cases may be constantly noted in foreign health resorts; and amongst a class of cases, the most difficult to reform; viz., dissipated young men who have been perverted from childhood, by a state of society so universally corrupt that it can not, happily, be paralleled yet, in England or America.

It is well known that the early ancestors of our vigorous German race guarded the chastity of their youth until the age of twenty-five, as the true method of increasing their strength, enlarging their stature, and enabling them to become the progenitors of a strong posterity.

The opportunity of wide observation enjoyed by the head masters of public schools, and all engaged in education, lends great weight to their testimony. The master of over 800 boys and young men states: "The result of my personal observation, extending over a great many years, is, that hard exercise in the open air is, in most cases, an efficient remedy against vicious propensities. A large number of our young men thus make a law unto themselves, and pass the period of their youth in temperance and purity, till they have realized a position that enables them to

marry." Dr. Arnold, of Rugby, has given similar testimony. *

In primitive Christian communities, and many country and village populations, uncorrupted by the stimulants of luxury, we observe the advantage of chastity to the health of youth. In these simple healthy societies the strong public sentiment of the village combines with the outdoor life to preserve the honesty of the young men until the time of early marriage. The result is the growth of a healthy race, who become the parents of vigorous children.

Our recognition of the possibility as well as advantage of chastity to the young, is farther strengthened by a knowledge of the healthy self-control exercised by men in the prime of life. After the age of thirty, the unnatural life of celibacy is a difficult exercise of mind and body; far more difficult than it is to uncorrupted youth. The intimate experience, however, of every observant English man and woman, can recall constant instances of the honorable fidelity of husbands to their marriage vow, during the protracted illness of their wives; and the majority of our countrymen would consider it an insult to suppose that when a new-born child is laid in their arms, and the wife leans for support, during her period of

* See also a very interesting account of schools in Thackeray's Irish Sketch-Book.

weakness, upon her husband's love, that he betrays her love and trust during those solemn epochs of family life.

To private knowledge is added the weight of solemn public testimony, from men of ardent temperament, who have reached the full vigor of life, in the practice of entire chastity. Every one who listened to the weighty words of Père Hyacinthe, spoken in St. James' Hall before a crowded audience a few years ago, received the proof of the coexistence of vigorous health with stainless virtue. Similar testimony, called forth by the false teaching and dangerous tendencies of the present time, have been given by many others, proving the principle that the human sexual passion, when uncorrupted, does not enslave the man; that the possibility of perfect health and perfect virtue is the natural endowment of every human being.

A modern writer of unsurpassed genius, Honoré de Balzac (whose writings are injurious because they are such wonderfully vivid representations of horrible social disease), was himself a man of singularly chaste life, and attributes his power to that fact. Brought up by his father in strict self-control, his power of will was not destroyed; he preserved his respect for women, his belief in noble love. His intimate friend thus writes of him: "Above all, he insisted on the necessity of absolute purity of life, such as the

Church prescribes for monks. 'That,' said he, 'develops the powers of the mind to the highest degree, and imparts to those who practice it unknown faculties. For myself, I accepted all the monastic conditions necessary for workers. One only passion carried me out of my studious habits: it was a passion for outdoor observation of the manners and morals of the faubourg where I lived.' "

Strong testimony as to the compatibility of chastity and health is furnished by the Catholic priesthood. Although it is well known that there are large numbers of men who break their vow, and men who should never have entered the priesthood, it is also well known, as a positive fact, that vast numbers of men are found in every age and country who honestly maintain their vow, and who, by avoidance of temptation, by direction of the mind to intellectual pursuits, and devotion to great humanitary objects, pass long lives in health and vigor. The effect on the world, of enforced celibacy, is of course disastrous, but the power that has been gained by the institution of the priesthood is indubitable, and the one object here insisted on—viz., the compatibility of physical health with the observance of chastity—is proved by it on a large scale.

The Shaker communities of New Lebanon and other settlements contain a large number of middle-aged as well as elderly men, who live an absolutely

celibate life, and enjoy excellent health.* The same is true of Moravians, etc.

The health of prisoners in a well-ordered prison improves instead of deteriorating, the mortality being smaller than amongst a similar class of the civil population.

The possibility of controlling this great human instinct is farther shown by the experience of women. We see that under the effect of training to a moral life, and the action of public opinion, a great body of women in our country constantly lead a virtuous life, occasionally in spite of strong physical instincts, and always in spite of mental instincts still more powerful. That the feeling of sex, in the highest sense, is even stronger in women than in men, must be evident to all who give to the word strength its true signification—the signification of mental as well as physical phenomena, in proportion to the powers of the individual. The demands of women are greater than those of men; they desire more and more the thought and devotion of those they love. They often display a persistent fidelity, terrible in its earnestness, when they have had the misfortune to become attached to an unworthy object. The weak

* I can speak from close personal observation of these upright communities, where the health of the men was far better than that of the women; the former leading an outdoor, the latter an indoor life.

virtue of the mass of women, exposed to constant temptation, indicates the insatiable craving of the woman's heart for love. It is never at rest, it always needs its objects; and when these affections are degraded from their high purpose, and defrauded of their legitimate objects, they become the greatest obstacle to human progress. No solution of the difficult problem of sexual relationships is possible, until the complete parallelism—not identity—of the sexual nature in the two sexes is recognized, and the significance of woman's mental necessities understood. Women themselves must learn the meaning of the high nature that God has given them, and perceive how great a responsibility rests upon them in the mighty work of raising the human race out of the old thraldom of lust into the reign of love. That large numbers of women, so richly endowed with the high principle of sex, retain their health, whilst leading celibate lives, is one more proof of that adaptation of this principle to the higher character of our nature, which transforms a simple brute instinct into a grand human force.

The foregoing facts distinctly prove that the exercise of the sexual powers is not indispensable to the health of human beings; that men of all ages can live in full vigorous health without such exercise, and that to the young it is an immense physical advantage that they should so live.

One of our ablest surgeons has left on record the following weighty advice: "The boy has to learn that, to his immature frame, every sexual indulgence is unmitigated evil. Every illicit pleasure is a degradation to be bitterly regretted hereafter.

"If a boy is once fully impressed that *all* such indulgences are odious and mean, and, with the whole force of his unimpaired energy, determines he *will not* disgrace himself by yielding, a very bright and happy future is before him. Where, as is the case with a very large number, a young man's education has been properly watched, and his mind has not been debased by vile practices, it is usually a comparatively easy task to be continent, and requires no great or extraordinary effort; and every year of voluntary chastity renders the task easier by the mere force of habit.

"It is of vital importance that boys and young men should know, not only the guilt of an illicit indulgence of their dawning passions, but also the *danger* of straining an immature power, and the solemn truth that the *want* will be an irresistible tyrant only to those who have lent it strength by yielding; that *the only true safety lies in keeping even the thoughts pure.* It is easier to abstain altogether than to be occasionally incontinent, and then continent for a period.

"If a young man wished to undergo the acutest sexual suffering, he could adopt no more certain

method than to propose to be incontinent with the intention of being continent again when he had 'sown his wild oats.' The agony of breaking off a habit which so rapidly entwines itself with every fiber of the human frame is such that it would not be too much to say to any youth commencing a career of vice: 'You are going a road on which you will *never* turn back. However much you may wish it, the struggle will be too much for you. You had better stop *now*. It is your last chance.'"

On another point let us note the valuable testimony given by Mr. Acton, who writes: "There exists no greater error, or one more opposed to physiological truth, than the fear that atrophy or impotence might be the result of chastity. I have never, after many years experience, seen a single instance of atrophy from this cause. It is not a fact that power is annihilated in well-formed adults leading a healthy life and yet remaining continent. The function goes on to old age, sometimes slowly, sometimes quickly, but very frequently only under the influence of the will. No person need be deterred by this apocryphal fear from living a chaste life. It is a device of the unchaste—a lame excuse for their own incontinence, not founded on any physiological law. The organs will take care that their action is not interfered with."

We see, therefore, that virtue is as practicable as it is desirable.

This is the important principle to be first established. The subjects of temptation, of customs, of artificial wants, etc., are other questions, to be considered by themselves. Thought will be inevitably confused, and the important practical arrangements of the future hopelessly perplexed, if all sorts of questions are jumbled together; if practical difficulties, social phases, temporary phenomena, are allowed to obscure, or completely hide, the great guide of humanity—Eternal Truth.

A principle clearly established, is that portion of truth needed for present guidance. It must be thoroughly understood, and resolutely held to, as the only clue which can guide us slowly through the dark labyrinth of error, vice, and misery. We work in the dark, or we work wrongly, if we fail to see the guiding truth which alone can help us, which is the only permanent fact in the mass of shifting accidents, and by the light of which we must find out how to remove the difficulties which surround us.

Such a guiding principle is found in the essential nature of the human sexual faculty—its distinctive power of self-control. This principle must never be lost sight of; it must be studied in all its bearings. It is of vital importance. Without it, the future is hopelessly obscure; but the more it is considered, understood, and valued, the more it will be found that it contains the power of purifying society, enlightening

legislation, and raising our status as a nation. The aim, therefore, of all wise parents should be to secure those influences which will preserve the chastity of their sons until the age of twenty-five, when marriage, as a rule, should be made possible and encouraged. This is the wise practice derived from experience, applicable to all nations living in temperate climates. Earlier marriages may sometimes be wise, but it is not the broad rule. That the individual may remain in health until a later period and throughout life, has been proved, but it is a national loss that the best years of vigorous manhood should not stamp themselves upon the future generation.

The unmarried life after thirty years of age is often injured in mind or body. The exceptions arising from character or occupation, from religious enthusiasm or devotion to some great work, do not refute the general statement. It must necessarily be so. As sex is a natural and most powerful human force, there is risk of injury in permanently stifling it. Marriage being its true method of expression and education, the character is injured through want of this development. It is only through honorable marriage that the beneficial growth of manly character of mind and body can be attained. The illegitimate exercise of the sexual powers is a source of direful social and national evil, and requires those

strong restraints of both law and custom which help to educate a nation.

No fear that some individuals, unable to marry, may suffer in their private lives, can for one moment justify the establishment of practices, or the sanctioning of customs, which are destructive to the general welfare. Far more evil, mental and physical, arises to the race, from the effects of licentiousness, than from any effect of abstinence.

We thus learn from the experience of the past, and from a comprehensive view of existing facts, that self-control and entire chastity are a great advantage to the health of a young man; that all his powers will be strengthened, and that he will render a service to his country—to the vigor of his race—by leading an entirely virtuous life before marriage. The tender father, the wise mother, may throw aside the counsels of despair, and learn the Truth—that virtue is the only safe life for their sons. Let them hold with the strong conviction of positive knowledge to the truth—that chastity at this early age strengthens the physical and mental powers; increases the force needed to combat any inherited morbid tendency; preserves the self-respect and reverence for womanhood which are the essence of all manliness; and prepares the young man for that great institution, on which the highest future of every nation depends—true and happy marriage.

Every other course of life is full of danger to the young man; danger both to mind and body; danger to himself and to others; dangers, not seen at first in their full force, but becoming more and more apparent at every step of the evil course, until the far-seeing eye beholds the full desolation of corrupted manhood and wasted womanhood, which results from the first step in the downward road.

The important question will present itself to every one who realizes the gravity of the dangers which we have now exposed: What practical steps can be taken to secure the truer standard of morality which will remodel the education of youth? This weighty question can only gradually receive a complete answer, as the intelligence of our age awakens to the fact that the attainment of true sexual morality is the fundamental principle of national growth. The first indispensable basis of all efforts for practical reform is the acceptance of a true principle of action. The great guiding principle now laid down is this, that vice—that is, the illegitimate exercise of the sexual faculty, regardless of religious conscience, and the welfare of others—is not essential to the constitution of the human being, but is the result of removable conditions. The importance of this truth is immense. Its acceptance or denial produces two diametrically opposite courses of action; action in education, in

society, and in legislation. It is one of those abstract truths which are stronger than all facts, being eternal instead of temporary, molding practical action, instead of depending on it. The belief or denial of this truth may express itself in varying forms, according to the age or country, according to the more or less logical working of a nation's mind; but whether clearly recognized in all its bearings, or blindly acted on in a confused and near-sighted way, the results will always follow in the same direction. The acceptance of this truth will always tend to diminish and gradually destroy evil; its denial must inevitably intensify and extend evil. It is the essential nature of truth or falsehood to express itself in practical action, to underlie all facts, to lead men gradually upward or downward. This tendency is not seen by the majority of human beings engaged in the eager pursuits of daily life, in business, in household duties, in amusements; and the logical results of false theories are, in practical life, often modified by the happy instincts which blindly turn aside the inevitable tendencies of logical error; but the truth or falsehood always remains, as the great permanent force, at work from age to age.*

* In practical illustration of the consequences, in every-day life, of accepting a theoretical falsehood, is the case of an influential physican, member of a fashionable Christian church, who, believing that circumcision would afford protection from the consequences

In considering the means of attaining to a truer practice of morality, therefore, the spread of truth is a first indispensable necessity, the fundamental condition of future improvement.

The great truth now to be recognized, is the fact, that male as well as female purity is a necessary foundation of progressive human society.

This important subject must no longer be ignored. The time has come for its acceptance by all experienced men and women. The necessity of upholding one moral standard as the aim to be striven for, must become a fundamental article of religious faith. Above all, parents must realize the tremendous responsibility which rests upon them, to provide for the healthy growth of the principle of sex in their children.

It will be seen, the more closely this subject is investigated, that the thought and action of women as well as men are indispensable to social regeneration. On women of all classes rests a full measure of responsibility for the present evil condition of sexual relations. No class can throw off this responsibility. The small class of rich and refined women exert their influence in one way; the large class of unmarried women, the great mass of poor women, exercise

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of vice, practiced this unnatural rite upon his infant son; thus accepting for his child, at the very outset of life, the necessity of licentiousness, and preparing for it.

it in other ways, but all, from the highest to the lowest—whether by willful ignorance, by neglecting education, by injurious social influence, by false standards, by homage to vice, by rendering virtue hard, or by wide-spread looseness of life—women are equally responsible with men, for the deep corruption of society.

This being also pre-eminently a parents' question, affecting the vital interests of the family and the future of children in every relation of life, woman, from her central position in the family as wife and mother, must know how to use her immense influence wisely. The nature and requirements of men and women are a subject on which a woman needs correct knowledge, not only as a guide to the education of the young child, but as a guide in the various duties of life. A woman is mother always, not only of the infant, but of the growing and grown man. A mother who has been able to secure the friendship of her son, as well as her daughter, can exercise a beneficial influence from youth onwards, which will be recognized with ceaseless gratitude in later life.* The higher influence which women are intended to infuse into sex, makes the subject a holy one to the wise mother.

* Numerous instances of wise maternal influence over sons have come under my own observation, where, in mature life, they have thanked these true friends—their mothers—for the wise counsels, given at the right time.

She can approach it in moments of sacred confidence with her children, with a delicacy and tender earnestness that wounds no natural reserve, but excites a grateful reverence in the youth's mind.

The first falsehood, therefore, that must disappear, is the belief that the higher classes of women—the cultivated, the refined, the virtuous—have nothing to do with sexual vice; that they must remain ignorant of facts, and see nothing but what it is pleasant to see. It is on this class of women, perhaps more than on any other one class of society, that its future welfare depends. They are capable of broad views of truth, of insight, of ceaseless devotion to the highest welfare of the race—to God—when once they have learned to know what truth is; when they have realized the actual facts of every-day life, and observed the effects of prevalent customs upon women as well as upon men.

The task of regenerating society by securing the healthy growth of the faculty of sex in their children, is, therefore, laid upon both parents; and the indispensable co-operation of the mother in this work is seen more clearly, as the causes of precocity, and the triumph of the material nature over love, are studied more deeply.

The fact being established, that the human being is not designed by Providence to be the slave of passion, what are the causes which produce that disease

of licentiousness—as truly a disease as drunkenness or opium-eating—which we find to be now more completely organized, and more audaciously justifying itself, than at any previous time? The dangerous peculiarity of the present age being, that customs and habits, formerly blindly followed, are now defended or legalized.

We shall find, on considering the influences at work on the human being, from childhood upward (laying aside for the moment the question of heredity), obvious sources of corruption, that help us to the solution of this difficult problem.

Each human brute was once an innocent infant; each reckless youth, each evil woman, was once a helpless child, ignorant of good or evil. It is by the cradle of the child that the work of regeneration must begin; and it is only through the growing wisdom of parents that any radical change can be effected. "The temptations of life" to which our youth succumb, are no fixed things, essential to human nature; they vary in every age and country; they are changeable facts, removable evils, perversions of natural tastes. The human race can grow out of license into order, out of prostitution into marriage, out of lust into love, as certainly as typhoid fever can be exterminated by pure water and pure air. It is from childhood that the strong man is moulded gradually into the hero or the criminal.

If the superior standard of morality which is still to be found amongst us, be compared with the customs widely diffused in most continental countries, it will be seen how variable the standard of morality is, and how dependent it is on social circumstances—*i.e.*, the removable conditions of life.* What makes the difference between the habits of the virtuous and the fallen youth? The evident causes of degradation are the varied circumstances brought to bear upon the young. Corrupting circumstances surround the individual at every stage of growth from youth onwards. They are found in early habits and influences; in mischievous school companions and studies; in vile literature, books, advertisements, pictures; in indecent theater, ballet, public amusements; in opportunity and temptation; in drink, and dissipated companions; in perverted social sentiment, false medical advice, delayed or unhappy marriage—these are the

* In earnest conversation with a gentleman of wide connections, resident in Vienna, he stated that he did not know a single young man who led a virtuous life; not one married man who was faithful to his wife; not one physician who did not recommend fornication to young men. So completely was the idea of sexual control lost, that he said frankly he should consider any man a hypocrite, who pretended to be virtuous. A Protestant pastor in a small university town in the south of France told me that the public sentiment of both men and women in that town was so false, that a man who had no inclination to vice would be ashamed to acknowledge a virtuous life.

snares which meet the human being, and which may gradually pervert the nature. Now, there is not one of these facts that is an essential part of human nature. There is not one that can not be changed to good. Each one of the evils above named, is an evil to be attacked and vanquished, and the wise method of doing this, is a distinct command and work of practical religion.

The following points, bearing on the moral education of childhood and youth, must be considered by all parents who are convinced of the saving value of sexual morality—viz.: observation of the child during infancy; acquirement of the child's confidence; selection of young companions; care in the choice of a school, and of studies which will not injure the mind; the formation of tastes; outdoor exercise; companionship of brothers and sisters; the choice of physician; social intercourse and amusements.

The earliest duty of the parent is to watch over the infant child. Few parents are aware how very early evil habits may be formed, nor how injurious the influence of the nurse often is to the child.* The mother's eye, full of tenderness and respect, must always watch over her children. Self-respect can not be too early inculcated. Unnecessary handling should be prevented. The child must be taught that the

* See Appendix II.

human body is a wonderful and sacred thing, intended for important and noble ends; that it must not be played or trifled with, or in any way injured. Every thoughtless breach of delicacy should be checked with a gentle gravity, which will not repel or abash, but impress the child.*

This watchfulness over the young child, by day and night, is the first sacred duty, to be universally inculcated. Two things are necessary in order to fulfill this duty, viz., a clear knowledge of the evils to which the child may be exposed; and tact to interpret the faintest indication of danger, and to guard from it, without allowing the child to be aware of the danger. Evils should never be presented to the young child's mind. Habits must be formed from earliest infancy; but reasons for those habits should only be given much later. It is the parents' intelligence which must act for the child during very early life. This unavoidable necessity is, at the same time, a cause of frequent failure in education, for the reason that parents, through ignorance or egotism, fail to see that they must study the nature of the child. The strong adult too often fails in insight, and imposes its own methods and conclusions upon a nature not susceptible of those methods, and often not

* A little tract entitled "A Few Words to Schoolmistresses," published by Hatchard, should be read by every mother.

adapted to those conclusions. This is really spiritual tyranny, and destroys the providential relation which should exist between child and adult.

It is an indispensable condition of success in family education, that the parent should become the first and truest friend of the child. This possibility and duty is a great parents' privilege, too often unknown, and yet it embraces the whole future of the child. It is through the love and confidence that exists between them, that durable influence is exerted. If the child naturally confides its little joys and sorrows to the ever-ready and intelligent sympathy of the mother; if it grow up in the habit of turning to this warm and helpful influence, the youth will come as naturally with his experiences and plans to the parent, as did the little child; the evils of life, which must be gradually known, will then be encountered with the aid of experience. The form of the relation between parent and child changes, not its essence. The essence of the relationship is trust; the fact that the parent's presence will always be welcomed by the child; that in work or in play, in infancy or youth, the parent shall be the first natural friend. It is only then that wise permanent influence can be exerted. It is not dogmatism, nor rigid laws, nor formal instruction that is needed, but the formative power of loving insight and sympathy. It is only when this providential relation exists that the parent can understand the life

of the child, and exercise influence without harshness. With every step in life, the child's horizon enlarges, and opportunities of good, or temptations to evil increase. The experiences of school life, the companions selected, the studies pursued, and the books read, introduce the child into the wide world of practical life, in miniature. All the circumstances of school life are of serious importance; an importance not sufficiently realized, in their bearing upon character, and in the responsibility which rests with parents themselves, to mould those circumstances. The child's entrance upon school life is his first plunge into the great world, beyond the family circle; his first serious contact with new thoughts, customs, and standards—with a new code of morality; not the formal morality of his professors, but the confused practical morality of his school companions. Here he may meet with every kind of evil, of which he had previously no conception; carried on in a crude practical form, by those whom he naturally looks up to—his elder companions, who are perhaps rich and clever, and whom he regards as "men." How is the child strengthened to meet this grand new life—as it seems to him—which entrances him with its novelty, its variety, and its vigor; and which very often produces a feeling of kindly contempt for the narrow home life?

This period is the first test of the wisdom of the home education previously given, in securing the

child's fullest respect, confidence, and affection. This school world, unlike the later world, is directly under the possibility of parental control. What parents, as a body, require, the teachers will endeavor to provide. If proficiency in classical literature, or the possession of showy accomplishments, are considered of the highest importance, everything else will be subordinated to their attainment; but if the formation of noble character, and a healthy frame are required, as a first indispensable necessity, then the means of securing those ends will be carefully sought for. Such law of supply and demand is a simple fact of every-day experience; but it enforces the necessity of two things: the importance of full confidence between parent and child, so that the parent may really know what the child is learning; and a serious consideration on the parent's part, of the arrangements by which school life may be made the sound preparation for adult human life.

The material arrangements and regulations, as well as the moral tone of any school to which a child is sent, must be considered. It being remembered that the vices of self-abuse and fornication are the great curses of our schools and colleges, the means must be sought for, by which these vices can be as rigidly excluded from our educational establishments as the vice of thieving; school and college sentiment should be taught to regard them as equally dishonorable

and unmanly. They must be overcome chiefly by moral agencies,* in connection with hygienic arrangements. It is a false and cruel delicacy which ignores this great danger, and sends an innocent child, utterly unprepared, into a corrupt school society. The views of the head of the school on the subject of sexual education, the character of assistant teachers, the water-closet and sleeping arrangements, the amount of outdoor exercise, and the character of the moral influence brought to bear on the pupils, must be carefully studied by the conscientious parent.

The rational view of education, viz.: the formation of character, and the establishment of well-balanced health as the fundamental objects to which other things should be added, require such a revision of our school system, as will secure correct physical habits, respect for the individual human body, respect for others, and, above all, mental purity. This sound basis of education must be secured in all places where children congregate together. Careful arrangements to promote these ends are equally necessary in boys' and girls' schools. They promote alike true manliness and true womanliness.

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* These evils can not be overcome by any false system of physical restraint and espionage, as in one noted French school, where each boy is confined in a sort of cage, with a bull's eye in the wall, through which every movement is watched! Honor and self-control must be alike injured by such methods.

The nature of the studies given to the young, and the way in which classical literature is taught, require to be considered by parents. The corrupt literature of antiquity tends to corrupt the youthful mind as unavoidably as licentious modern literature. Its bearing on the healthy growth of youth must be considered. The advantages of classical education can be secured without employing works whose tendency is to degrade the young mind. The contrary opinion is the prejudice of custom. Our Catholic brethren have fully recognized the suicidal policy of imbuing unformed minds with licentious literature, and the Church has held more than one General Conference on the subject. No one can doubt the excellence of their scholarship, and it is much to be desired that a careful study of their methods in this respect should be required from all instructors of youth. The impulse to such a change should come from parents.

The dangers arising from vicious literature of any kind can not be overestimated by parents. Whether sensuality be taught by police reports, or by Greek and Latin literature, by novels, plays, songs, penny-papers, or any species of the corrupt literature now sent forth broadcast, and which finds its way into the hands of the young of all classes and both sexes, the danger is equally real. It is storing the susceptible mind of youth with words, images, and suggestions of vice, which remain permanently in the mind, spring-

ing up day and night in unguarded moments, weakening the power of resistance, and accustoming the thoughts to an atmosphere of vice. No amount of simple caution given by parents or instructors suffices to guard the young mind from the influence of evil literature. It must be remembered that hatred of evil will never be learned by intellectual warning. The permanent and incalculable injury which is done to the young mind by vicious reading, is proved by all that we now know about the structure and methods of growth of the human mind. Physiological inquiry is constantly throwing more light upon our mental as well as physical organization. We learn that nutritive changes take place in the human brain, by the effect of objects which produce ideas; that permanent traces of these changes continue through life, so that states or changes connected with certain ideas remain stored up in the brain, capable of recall, or presenting themselves in a most unexpected way. We see the importance of the last impressions made on the brain at night, indicating the activity and fixity of the cerebral changes of nutrition, during the quiescence of sleep. All that we observe of these processes shows us that different physical changes are produced in the brain by different classes of ideas, and that the moral sense itself may be affected by the constant exercise of the brain in one direction or another, so that the actual individual standard of

what is right, or what is wrong, will be quite changed, according to whether low or high ideas have been constantly recorded in the retentive substance of the brain.

These important facts have a wide and constant bearing on education, showing the really poisonous character of all licentious literature, whether ancient or modern, and its destructive effect on the quality of the brain. It is necessary, therefore, to prepare the young mind to shrink repelled from the debasing literature with which society is flooded, and which is one of the greatest dangers to be encountered. The great help toward this object is the cultivation of strong intellectual and moral tastes in children, the pre-occupation of the mind with what is good. Truth should be in the field before falsehood. All children and youth are fascinated by narratives of adventure, endurance, heroism and noble deeds; the home library should be selected in order to brace the mind and character, and enlist the interest of the child or youth in what is manly and true.

Every child also has some special taste or tendency, which can be found out if carefully looked for. It may be for art, for science, for construction, for investigation, adventure or beneficence; but whatever it be, it may be made the means of intellectual and moral growth. The special youthful tendency

is of extreme value, as indicating the direction in which a taste, even if slightly marked, may be cultivated into a serious interest, and become a powerful help in the formation of character.

The study of natural science, and of all pursuits which develop a love and observation of nature, are of great value in education. Such pursuits have the additional advantage of promoting life in the open air. The weighty testimony in favor of the beneficial influence of outdoor exercises and amusements has already been noted. All experience shows us that the calling of the great muscular apparatus of the human body into constant vigorous life is an indispensable means for securing the healthy, well-balanced growth of the frame, and for preventing the premature development of the sexual faculty. It is a subject worthy of the especial study of parents, in relation to the education of both sexes. Abundant exercise in the fresh air, with total abstinence from alcoholic drink, may be considered the two great physical aids to morality in youth.

The companions chosen by the child at school, or the youth at college, are of extreme importance to the growth of character; and the power of influencing this choice, without interfering with the freedom of the child, is one of the greatest aids that a parent can render it. The intimacy between those who are entering upon life together, and who have the

same future before them, must necessarily increase and become a great fact in the young life; but it is essential that the parent should know who these companions are, and the character of the influence that will be exerted. If the parent be the friend of his child, he can also be the friend of his friend. Tact and sympathy are of the utmost value in welcoming and attracting these youthful friends; thus the wise parental care exercised toward offspring extends necessarily beyond the individual home.

The attention of the parent must always be ready to observe the signs of growing sex in sons as well as daughters. Numberless indications, which none but the mother can note, warn her of that approaching crisis of early manhood, now so fatal to our youth. No wise mother observes this change without a deepening of respect and tenderness, and of infinite maternal yearning to strengthen, guide, and ennoble her man-child. At this epoch is often thrown upon her an immense responsibility—a responsibility so grave, that it may involve the ruin or salvation of her son—viz., the choice of his physician. The importance of this choice can not be overestimated by the parent. The young are easily alarmed about their health; they are at the same time utterly unable to judge of their own condition; they have no knowledge to guide them; no experience by which to measure their symptoms. They place absolute

confidence in their medical adviser; his opinion and advice outweigh all other considerations, and supersede all other counsel. The parent must therefore realize that when a physician is selected for the growing lad, an authority is placed over him, which may become stronger than the parental influence, and be henceforth the most powerful support or antagonist in the moral as well as physical guidance of the son.

If medical science were a positive science, as mathematics, and its professors able to apply its principles to daily life with the certainty of geometrical propositions, it would be folly to do otherwise than accept any medical opinion of established authority with entire confidence. This, however, is not the case; and the members of the medical profession would themselves be the last persons to lay claim to the possession of absolute truth. As centuries roll on, one medical school of opinion succeeds another, and theory after theory is exploded by accumulating facts. It is therefore no new thing, and no subject of reproach to the self-sacrificing members of a noble profession, that different opinions should exist amongst them in relation to subjects which affect that complex problem—human life. Indeed, it would be an exception to a general rule, did not such difference exist. But we are now considering a subject so fundamental in human welfare, so much

wider than any class interest, that any variety of opinion respecting it is of vital importance to be noted, and must be recognized by all intelligent persons. It must, therefore, be thoroughly understood by all parents, that there are now two distinct classes of medical opinion existing amongst physicians. Each class embraces men of high medical repute, but men who hold diametrically opposite views in relation to the guidance of the sexual powers—the one class considering virtue, the other vice, a necessity. Each class of physicians is honest in opinion, clear-sighted, wishing well to society; but the one class is far-sighted, the other near-sighted; the one knows the omnipotence of good, the other sees the triumph of evil. This diversity of opinion can not remain as an abstract proposition; like all opinion, it expresses itself in action. In medical advice given to a youth, the slightest bias in one or other direction at the starting-point of life will set him on one of two paths, constantly diverging to the right or wrong. One path leads to self-control, enlarged mental and physical hygiene, chastity; the other to doubt, yielding fornication. At this period of life, no uncertain advice should be given by the physician. Support and guidance are required from him; and his counsel must be strong, positive, and clear. The patient must be taught that chastity, properly understood, is health. He must learn that the indications of sex

in early manhood are a notice that the new faculties must be restrained—not exercised; that they give a warning to guard against self-abuse, and abuse of the other sex; that the great danger to be dreaded is stimulation; that everything that can excite the sexual instinct, whether external or internal, must be studiously avoided; the vital fact must be announced and powerfully brought home to him; that if he will keep the mind pure, Nature will keep the body healthy. This mental strength is his one great concern, to be secured in every possible way.

There must be no doubt in medical advice; it must ring like the words of true science spoken by our distinguished surgeon to his students.* "Many of your patients will ask you about sexual intercourse, and expect you to prescribe fornication. I would just as soon prescribe theft and lying, or anything else that God has forbidden. Chastity does no harm to mind or body; its discipline is excellent; marriage can be safely waited for; and amongst the many nervous and hypochondriacal patients who have talked to me about fornication, I have never heard one say that he was better or happier for it."†

* Sir James Paget, "Clinical Lectures and Essays."

† There is a class of persons, the illogical, whose conscience will not allow them to counsel vice; who state that it is a habit that can be avoided as the use of opium can be avoided, but who in the same breath declare prostitution to be a necessity, and that the

The radical importance of the medical advice given to youth will therefore be evident to all parents who perceive the full bearing of the truths contained in the preceding pages. No lesser consideration, no false feeling of reserve, should ever prevent the parent from knowing to which class of physicians the medical guidance of his son be intrusted.

An invaluable provision for the education of the principle of sex exists in the companionship of brothers and sisters. This companionship, established by nature, should be carefully promoted, not thwarted.

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greater part of young men away from home will resort to it. Now, if prostitution be a necessity, it must be because fornication is a necessity. What is a necessity? It is something inevitable, because it is rooted in the constitution; it is an unavoidable development of human nature itself. If so, fornication is not a habit, like opium-eating, but the form in which human nature is shaped—God's work. In that case, fornication would not be wrong; it should not be condemned, and neither the man nor the woman who practices it should be blamed. There is no avoiding this direct conclusion; and every one who asserts that prostitution is a necessity must be prepared to accept it. This grave error, and the confusion of thought and practice which arise from it, proceed from a wrong use of the word Necessity. It is the existence of the sexual passion, which is a necessary part of nature—not prostitution. This necessary passion may either be controlled, or it may be satisfied in two ways—by marriage or by fornication. It is only the passion which is a necessity, not the way in which it is gratified. It is thus a positive falsehood to state that prostitution is a necessity; and, considered in all its bearings, a most dangerous falsehood.

It is one of those provisions which make family life the type of wider relationships, the true germ of society, from which national purity and strength should grow. Indeed, the more we study the capabilities of the family, in each of its varied aspects, the more potent we perceive its influence to be; the greater the national importance of maintaining the family in its proper power and dignity. This natural grouping of boys and girls is Nature's indication of the right method of education, and the time will undoubtedly come, when the monastic system of general education may be given up, without incurring grave disadvantages. That the familiar intercourse of boys and girls in the kindly presence of their elders is of very great advantage, is an observation based upon wide experience. Isolation, mystery, obstacles, produce craving, curiosity, excitement—in fact, morbid stimulus—instead of matter-of-fact acquaintance, and natural familiarity.* Two opposite extremes tend to produce the precocity and morbid condition of sentiment which now prevail, viz.: either throwing youth into the companionship of the vicious, or rigidly separat-

* It is a fact worthy of notice, that in Oberlin Seminary, an institution guided by a strong religious influence, where, for more than two generations, large numbers of young men and women have been educated together; although pleasant friendships are formed between the sexes, very few marriages result from the companionship of the students.

ing the sexes. Each extreme is against nature; each is injurious to the individual. The former practice is based upon the theory that sex is an uncontrollable instinct, which must run riot. The latter practice proceeds from the theory that sex is a great evil, a temptation of the devil, and, as far as possible, to be destroyed.

The true principle, however, consists in a recognition of the nobility of sex, and the necessity—1st, of its slow development; 2d, of its honorable satisfaction.

Now, in the young and growing nature, sex may be richly satisfied by spiritual refreshment and refined companionship. Conjugal relations are not necessary to the very young, in attaining true delight in sex. On the contrary, false relations are an outrage: they violently destroy the gradual unfolding of mental and physical joys, which alone produces exquisite and lasting delight. A large amount of honorable companionship between young men and women is of the utmost advantage in strengthening and ennobling young man and womanhood. This valuable result is only possible, however, as springing from the practice of chastity; in connection with fornication it is impossible. Parents are now justly afraid of the influences that may be brought to bear on their children. Nevertheless, abundant honorable companionship between the sexes is an important principle of future

reform. Provide the necessary condition of adult sympathy and influence, and the wider the range of acquaintance can be made, between boys and girls, between uncorrupted young men and women, the better; the more valuable will be the results of such acquaintance. The possibility and practice of actual familiar acquaintance between unmarried young men and women, in any society, may be considered a test of the healthy human condition of such society. When in any society it is considered necessary to keep young people rigidly apart, where honor and the natural mutual respect of young men and women have been destroyed, such society is corrupt, based upon false principles, and is fostering the causes of national degeneracy instead of national development.

The companionship of brothers and sisters is now early falsified by the failure of parents to perceive sufficiently its inestimable value, by separation in studies and amusements, by false theories, or corrupt habits through the influence of which the tie is weakened or perverted. The friendship and affection, however, of these natural associates, should be sedulously promoted, by companionship in studies, in music, in outdoor pursuits and amusements. Into a family circle where brothers and sisters were friends and companions, other boys and girls, other young men and women, would naturally enter; the ennobling educational influence would extend indefinitely, and

those genuine sympathies which should lead to marriage union would gradually display themselves.

There is a peculiar value in the influence of sisters. It is a special mission of young women to make virtue lovely. As the mother realizes all that such a high calling implies; as she fully understands the meaning of virtue—as distinguished from innocence—the methods of clothing it in loveliness, the more she will perceive the noble character of a daughter's influence, and its vital importance. In this aspect, small things become great, through their uses. The principles of dress become worthy of study; health, grace, loveliness, and serenity, sympathy, intelligence, conversational ability, accomplishments, receive a new meaning—a consecration to the welfare of the human race. To make brothers love virtue, to make all men love purity, through its incarnation in virtuous daughters, is a grand work to accomplish! The failure of young women, in any country, to embody the beauty and strength of virtue, is one of the most serious evils that can befall a state.

The necessity of cultivating mental purity and respect for the principle of sex, exists as strongly in relation to girls as to boys; and it is only by securing this mental purity that the young women will unconsciously address themselves to the higher rather than to the lower instincts of their male companions.

The family home, carrying on its proper work, is

no narrow circle of selfish exclusiveness; but a living center, attracting to itself, and widely radiating healthy social life. The moral influence of parents, and particularly of the mother, as the center of the household, extends itself in two opposite directions—viz., in intercourse with the poorer classes, through servants, trades-people, benevolence, etc.; with the richer, through social intercourse with equals. In both directions her influence will exert a direct bearing upon the moral education of the young.

The first and most important connection with the poorer classes is through servants. It is essential, from the outset of family life, to select servants who will not injure the atmosphere of home. The difficulty of doing this should be a warning voice to every parent, and compel a careful search into the cause of this great and growing difficulty. What does it mean?—A wide-spread corruption through the foundations of society, through the ranks of working-women, so that virtue, truth, fidelity, are hard to find? If so, what are the causes; and what will be the influence exerted on the children of the family, both at home and when they go out into the world, and are thrown into unavoidable intercourse with this class of women? The more carefully this problem is considered, the more intimate will the relations of rich and poor be seen to be; the more vital their relations in respect to the great question of morality,

the more imperative the duty of every mother to take a personal interest in her servants, to exert an ennobling influence upon them, and to consider the children of her poorer neighbors as well as her own, if only for the sake of her own children. The family is a center of affection, and every servant should share in this life. It is wrong to retain a young servant in a household without entering into her joys and sorrows, being acquainted with her family and friends, providing her with honorable amusements, and helping her to grow. This vast question of domestic service, can, however, be only indicated here as a subject which bears closely upon the moral education of children and of youth.

Equally important is the influence exerted by parents as members of society, on their own class, by helping to form public opinion, which is the foundation of law as well as custom. The moral tone of general society at present is a source of great injury to the young. The willful ignoring of right and wrong in sex; the theory that it is a subject not to be considered; the custom of allowing riches, talents, agreeable manners, to atone for any amount of moral corruption; the arrangement of marriage on a commercial basis—material, not spiritual considerations being of chief importance; and the deplorable delay of marriage in men until the period of maximum physical vigor is past, all contribute inevitably to the for-

mation of a corrupt social atmosphere equally injurious to the moral health of men and women. The purest family influence contends with difficulty against this general corruption. After this period of childhood, society becomes a powerful educator of young men and women. The seductions exercised by women and by men are brought to bear upon our youth of both sexes in various ways under widely different aspects, but always with the same degrading tendencies, with the same unequal contest between inexperienced innocence and practiced vice.

Seeing how the highest aims of parental education are constantly shipwrecked by the influence of society, women, quite as much as men, must think and act to change the tone of society.

Two fundamental principles must be steadily held in view in this great aim: First, the discouragement of licentiousness; second, the promotion of early marriage. The methods of discouraging licentiousness in society require the gravest consideration of all parents, and emphatically of all married women. It is a subject so delicate, and yet so vital, that it must be treated with equal care and firmness, and the problem can only be solved by combined action. To admit men or women of licentious lives or impure inclinations to the home-circle, or to receive them with welcome, honor, or cordiality in society, is a direct encouragement to vice, and an equal discouragement to

virtue.* Confirmed vice must not be brought into intimate relations with young virtue. It is a crime, a stupidity to do so. On the other hand, no inquisitorial investigation of private life is desirable or permissible. A great duty exists toward the erring and the vicious, toward all those who have often fallen into vice rather than voluntarily chosen it, who are the victims of circumstances, of gradual unforeseen deterioration. These fellow-beings demand the ten-

* Whilst travelling in Italy, I met a very intelligent Austrian gentleman, who, as a citizen of the United States, had brought up his family in New York. Conversing on the various customs of society, he said to me: "I have always endeavored to respect woman, and live an upright moral life; but I have never met with any appreciation of this fact by the families of my acquaintance. On the contrary, no mother that I have known, has banished a man of position from her society, no matter how notoriously immoral his life may be. I have known respectable mothers moving in what is called the best society, allowing a man of wealth to continue visiting the family after gross impropriety of behavior to a daughter. My own little Rosa, there, (and he pointed to a charming little creature of sixteen who was traveling with the party), will not give the slightest discouragement to a clever or amusing man, although I may warn her against the notorious character of the man. I go to Paris, and observe the night assemblies after the theaters close. I find brilliant salons filled with young girls as lovely as my own daughter, often gentle in manner, elegant in dress, refined, accomplished. I should not know from observation merely, that they were fallen women. What does it all mean? I ask myself again and again. Surely women in society have much to do in this matter!"

derest pity, the strongest sympathy, the wisest help. Clever or frivolous, unstable or hardened, charming or repellant, they are still precious human creatures, and the insight of large sympathy—that most powerful influence which Providence has intrusted to us—should be extended to all. But such sympathy can only be exerted by the experienced, the strong: and the right way of doing this must be sought for. One duty is perfectly clear: no persons of acknowledged licentious life should be admitted to the intimacy of home; no such persons should be welcomed with honor in society, no matter what lower material or intellectual advantages may be possessed; their acquaintance is even more to be dreaded for sons than for daughters. The corrupt conversation so general amongst immoral men is a source of great evil to the young.

The moral meanness of enslavement to passion, of selfish disregard to one's weaker fellow-creatures exhibited by the profligate, should always be recognized by a parent providentially watchful over family dignity, and responsible for the tone of society into which the children must enter. A parent should never consent to the union of an innocent child with a profligate. This plain dictate of parental love, this evident duty of the experienced and virtuous to the young and innocent, is strangely disregarded. Material advantages in such cases are allowed to out-

weigh all other considerations. Parents fail to recognize that the only source of permanent happiness must arise from within, from spiritual qualifications; they fail to recognize the inevitable effect of a corrupt nature upon a fresh young creature linked to it in the closest companionship. Thus, in the most solemn crisis of human life, the parent may betray the child.

It is not only the individual child that is betrayed, but the rising generation also. On a previous page the numerous external corrupting circumstances have been mentioned which gradually degrade the individual; but the subject of inherited qualities, of the inherited tendency to sensuality, was not then dwelt upon. The transmission of this tendency in a race is, however, a weighty fact, which must be distinctly noted in this connection. Change in the tendencies of a race can only be slowly wrought out in the course of generations. A most important step in this direction is the union of virtuous daughters with men of upright—or in the present day, it may be said, of heroic—moral life. The effect upon offspring produced by the noble and intense love of one man for one woman, with resulting circumstances, would in the course of generations produce an hereditary tendency to virtue instead of to sensuality. The known resolve of parents never to consent to the union of their children with men of licentious habits, would of itself

prove one of the most powerful means for regenerating society. Honor to virtue, expressed in this sacred and at the same time most practical manner, would be an encouragement, a reward, an incitement to all that is truest and noblest in human nature.

The second principle to be kept steadily in view is the encouragement of early marriage. A statesman writing a generation ago, on the causes in the past which have contributed to the prosperity of England, says: "The lower and working classes are an early and universally marrying people; this sacred habit is one which, while it has secured the virtue and promoted the happiness of the country, has multiplied its means and extended its power, and constituted Britain the most powerful and prosperous empire of the world."* A quaint old writer has said, "The forbidding to marry is the doctrine of devils."

The universal testimony of experience may be summed up in the words of Montesquieu: "Who can be silent when the sexes, corrupting each other, even by the natural sensations themselves, fly from a union that ought to make them better, to live in that that always renders them worse? It is a rule drawn from nature, that the more the number of marriages

* Sadler on "Population," who states the average of marriage amongst the laboring population at twenty-three years.

is diminished, the more corrupt are those who have entered into that state; the fewer married men, the less fidelity is there in marriage. All short-sighted governments that impose unnatural restrictions upon marriage, are compelled, by the increase of bastardy and its attendant evils, to repeal such restrictions. Grohman, speaking of the causes of the present immorality of the Tyrolese, says: "Very lately only has the Austrian Government annulled the law which compelled a man desirous of marriage to prove a certain income, and, further, to be the owner of a house or homestead of some kind before the license was granted. Next in importance is the lax way in which the Church deals with licentious misconduct, it being in her eyes a minor iniquity expiated by confession." The obstacles to marriage in the military German Empire must be regarded as one of the causes of that moral corruption which we now observe in a country once so distinguished for home virtues—a corruption which threatens to shake the foundations of the great German race.

Early marriage, however, without previous habits of self-control, is unavailing to raise the tone of society. Marriage is no cure for diseased sex, and early licentiousness is really (as has been shown) disease. In those parts of the Continent where the lowest sexual morality exists, marriage is regarded as the opportunity for constant and unlimited license. The young

man, therefore, is not allowed to marry (by the law of social custom) until he is over thirty years of age. If his health has been impaired by licentiousness, he is enjoined to resort less frequently to prostitutes, or to take a mistress; but marriage is positively forbidden by his medical advisers, and discouraged by his relations. By the age of thirty his health is either completely broken down, and marriage, therefore, out of the question; or having passed the most dangerous age of passion without breaking down, it is judged that his physical health will hold out, under the opportunities of married life. The result of this system is inevitable. Marriage being regarded as the legalization of uncontrolled passion, is so exercised until satiety ensues. Satiety is the inevitable boundary of all simply material enjoyments. Self-control being entirely wanting, the spiritual possibilities of marriage are unknown; social duty in respect to sex is a vague dream, not a reality. Physical satiety can only be met by variety, hence universal infidelity—destruction of the highest ends of marriage, the dethronement of the mother, the deterioration of the father, and the failure of the family influence as the first element in the growth of the nation.

The same important truth is exemplified in the social condition of the great Anglo-Indian Empire. There the custom of early, even infantine marriage co-exists with a licentiousness truly appalling in its

extent and character.* Lads of sixteen, thoroughly corrupted in childhood, become the fathers of a degenerated race, the girl-mothers being the hopeless slaves of simple physical instincts.

Early marriage is the safeguard of society, only when the self-control of chastity exists, self-government which is essential to the formation of manly character, as well as conducive to vigorous health. With the acceptance of this essential condition, the aim of all wise parents will be to secure for their children the great blessing of early marriage, to provide for them opportunities of choice, and promote the design of Providence, that the young man and young woman suited to each other shall together gain the wider experience of life.

This proposition is always met by a host of social difficulties which perplex the inquirer, and finally quiet the conscience of society into a passive acquiescence in evil customs. These difficultics, however, must be met and overcome. It is cowardly not to face them; and weak, not to vanquish them. Wise early marriage is the natural and true way out of disorder and license into the providential order of human existence.

The first condition of improvement is to accept

* See Prof. Monier Williams' Indian Travels; and the Missionary Reports of Schools.

this plan as a living faith—not an abstract ideal—consider how difficulties can be removed, not be cowed by them; study the possibilities, not the impossibilities. It leads to diametrically opposite practical action, whether we dwell upon the advantages of a certain course of life and strive in every way to attain it, or whether we lose ourselves in doubts and discouragements. "Put your shoulder to the wheel, and call upon Hercules to help," is the only true plan now, as in the days of Æsop. It is a matter of every-day experience that if we resolutely determine to do a thing, and steadily apply the common sense and intelligence, the germs of which exist in every human being, to its accomplishment, success will follow.

The difficulties urged are: the foolishness of first love; the impossibility of providing for a family; the craving for wild adventure, excitement, change. These are the spectres which bar the entrance to the right way of life. But such arguments are all false. They are founded on the sandy basis of removable conditions—on monkish education, narrow family exclusiveness, on lack of self-control, false standards, perverted tastes. All sound argument, based on the permanent facts of human nature, supports, and enjoins us to provide for, early marriage, as the basis of social good. The young man, accustomed from boyhood to mix freely with young women under honorable conditions, is no longer bewildered by

the first woman he meets. Whilst the free friendly companionship, secured by the family circle with its wide connections, has supplied a want that his growing nature craves, his taste and judgment have grown and strengthened, and he is no longer the victim of baseless fantasies; accustomed to free association with young women of his own class, he is able at an early age to know his own mind and make a wise selection of his future partner.

To the young woman an early marriage is the natural course of life; to this end she tends, and consciously or unconsciously prepares herself to secure it, according to the requirements of society. Her unperverted taste is for the young man, a little older than herself—a companion she can admire, respect, and love—but still a companion, not a father. If taught by the silent, though still powerful, voice of society, that harmony of character, of aims, of temperament—*i. e.*, mental attraction—is the indispensable foundation of great and lasting happiness in marriage; that material advantages are secondary to this unspeakable blessing; that thrift, knowledge of household economy, power of creating an attractive home, are essential to the attainment of this great good, then her instincts, by an inevitable law of nature, will tend to the acquirement of these qualifications. If, on the contrary, she feels through the influence of society (still unexpressed), that physical

effects are the things chiefly sought for; that physical charm, or the power exercised by corporeal sex, is the chief or only possession that draws attention to her, then, by the same inevitable law, she will strive to exercise this physical power, and the means of doing so will become the all-absorbing occupation of an ever-increasing number of young women. As already stated, the direct result of the mastery of young men by irresistible physical instinct, will be to create a necessity in young women for dress which will bring physical attractions into prominence, or supply their deficiency. The craving for riches and luxury, the ignorance of economy, so often urged as an obstacle to marriage, are the inevitable results of licentiousness, which strengthens and cultivates exclusively material desires and necessities.

Children should look forward to beginning life as simply as their parents began it, but with the added advantages of education. It is a totally false principle that they should expect to begin where their parents left off. Filial honor for their parents' lives, and inherited vigor, would alike lead them to commence life with extreme simplicity. The power of rendering such simplicity attractive would prove that they had acquired the refinement and breadth of view which is the result of true culture, instead of being enervated by luxury. They would thus, whilst beginning life as simply as did their parents, begin it neverthe-

less from a vantage-ground, the result of their parents' labors. Each generation would thus make a solid gain in life, instead of encountering the destructive results which always attend the strife for material luxury. There are many important points bearing on this vital question of early marriage, particularly in relation to the subject of children, whose discussion would be out of place in the present volume; but that the topic must be thoroughly and wisely considered by parents resolved to aid one another in securing this inevitable reform, is certain. The increasing tendency to delay marriage is so serious an evil, that methods for checking this tendency must be found, if our worth as a nation is to continue. The early and solemn betrothal of young people is an old custom, now fallen into disuse. The possibility of its re-adoption as a beneficial social practice, with its duration, duties, and privileges, is worthy of serious consideration.*

We have seen that the careful guidance of youth in relation to the faculty of sex, an improvement in the tone of society, and provision for early marriage, are fundamental points which should engage the earnest thought of every mother. It would be, however, a most serious mistake to suppose that the methods of carrying out these principles devolve upon the

* See Appendix III.

mother only. It is too frequently the case that the father, absorbed in outdoor pursuits, regards the indoor life as exclusively the business of his wife, and takes little or no part in the education of his children; but no true home can ever be formed without the mutual aid of father and mother. The division of labor may be different, but the joint influence should ever be felt in this closest of partnership. As the wise wife is the most trusty confidant of the general business life of the husband, so he is the natural counselor and support in all that concerns the occupations, amusements, society, and influence of his home. No home can be a happy one if the father's keenest interest and enjoyment do not center in his family life.

There are, however, special duties to the family required from the father, owing to his position as a citizen; and these hold an intimate relation to the future of his children. Although the first duty is the home duty, which can never be safely neglected, yet a large view of home duty must necessarily lead to a fulfillment of citizen duty. There are few men who, in their special business or occupation, do not possess large opportunities for encouraging a nobler idea respecting the relations of men and women, than now prevails; few who can not show their respect for virtue, and in some way discourage vice. Men not only as fathers, but as educators of youth, clergymen,

physicians, employers of labor, hold an immense power in their hands for raising the tone of a community, for improving the busy world into which their sons and daughters must soon enter, and through the ceaseless temptations of which, the effects of the most careful family education may be destroyed. No occupation can stand isolated from the rest of life; the interlinkings are innumerable. The man who throws a temptation in the way of a weaker neighbor, or ignores the struggles of his dependents, or fails to speak the encouraging word to those whom he influences, may be placing a pitfall in the way of his own son and daughter.

A mighty power which fathers hold in trust for the future of their children, is the character of the legislation which they establish or sanction. It is almost inconceivable how intelligent and well-meaning individuals, knowing the weakness of human nature, and its inevitable growth toward good or evil, through circumstances, can fail to see the immense moral bearing of legislation. The laws of a country are powerful educators of the rising generation. They reach all classes; the influence they exert is a national one. It is a silent influence working always, not calling attention to itself, but, like the air we breathe, exercising a never-ceasing effect on the community. Every new act of legislation is a power which will work much more strongly upon the young

than the old. The adult who makes the law has grown up to complete manhood under other influences; he is moulded by the laws of a previous generation, and no new legislative action can change his fixed character. It is the young and unformed who will grow in the direction made easiest to them by our laws. Whether the subject of legislation be the increase of standing armies, the promotion of the liquor traffic, the regulation of factory labor, the arrangement of national education, or the establishment of railways — these subjects affect the moral condition of a people. It would be difficult to find a subject of legislation which has not some moral issue more or less directly connected with it, and which will influence the rising generation more powerfully than the generation that establishes the law. Legislation, therefore, has an inevitable and most important bearing upon the welfare of the family, and must be considered in relation to its effect upon the youth of the nation. Every mother has a right to ask this from the legislators of a country. No parental legislator should ever lose sight of the central family point of view in legislation, viz.: How can good conquer evil—how can it be made easier for children to grow up virtuous than vicious?

The power of the human race to place itself under any restrictions which its welfare requires, has already been shown in the control which society exercises

over the intense craving of hunger. Strong as the faculty of sex is, its abnegation does not destroy the individual, as does starvation from lack of food. This instinct, therefore, can not be considered more imperative than that of hunger; it must be as susceptible of restraint. Indeed, the relations of sex have already been placed under a certain amount of restriction by both law and custom; only these restrictions are not nearly of such severity, nor universal application, as those which govern the instinct of hunger; showing that the human race, in their present stage of development, have not felt that it was such a pressing question. Society has not hitherto recognized such restraint as essential to its own existence and welfare. This conviction, however, is now awakening, and when once established, it will be found that the dominion of law is as powerful in one direction as in the other. Every great question of society is a necessary subject of legislation. The necessity of protecting property, and the ability to do so, even against the terrible power of slow starvation, is shown by every civilized nation. This experience also conclusively proves that purity also may be protected by legislation, as soon as the growing common sense of a community awakes to the fact that it also is a property—the most valuable property that a great nation can possess—and that licentiousness is a growing evil that may be checked by legislation. The

true principle to be held to, in legislating for the evils that afflict society, can not be too often insisted on. In legislating for any evil, it is necessary to seek out the deepest source of the evil, and check that source. Attention must not be limited to the effects of the evil. This is eminently true of all legislation which deals with the evils caused by licentiousness—a branch of legislation which, more than any other, has a direct and powerful bearing upon the welfare of the family.

The subject of licentiousness is justly attracting the attention of legislators of the present day, to an extent which has never been witnessed before. This is a sign of dawning promise, for the worst condition of a nation is that where gross evils remain uncared for. This great evil has crept on uncared for, or referred to with hushed breath, until it bids fair to ruin our most valued institutions. Legislation has broken the spell, and will continue its work until it has aroused the conscience of the nation. The execution of wise measures can only be secured by the support of an enlightened conscientious community. No legislation can be efficient which does not represent the best average sentiment of the country.

In regard to this great question, no wise legislation is possible for any evil of licentiousness, until the subject has been thoroughly considered by those who are most keenly interested in it, viz.: the fathers and

mothers of the nation. No specialists, of whatever class, can suggest wise measures, as specialists, in a matter which so intimately concerns the family. Only a large view of what is needed for the purity and dignity of the family, for the good of its children, for its influence in society, can secure wise laws. Anything which tends to encourage the lowest passions of human nature; which, either by the acceptance of base customs, by the legalization of vice, or by fostering in any other way the animal tendencies of men, must produce hereditary as well as social effects on daughters as well as sons. Customs and institutions which injure the character of women, which weaken their virtue, and crush out the germs of higher life, must be the source of deadliest evil to any nation. It behooves the legislators of the present generation to be careful in their social and legal sanction of vice amongst males, lest they be blindly undermining the whole social fabric, amongst women as well as men, in a way which they would least wish to do, if they knew what they were doing.

The first step toward the moral education of the youth of a nation is a clear perception, on the part of parents, of the true aim of education, with the individual action to which such perception leads. The second step is combination—*i. e.*, the determination to secure this end by the strength of union. It is true that individual efforts are the foundation on

which any power must rest that wishes to lift society to a higher level, and we find at present innumerable individuals keenly alive to the evils in which we are involved, and earnest in seeking a remedy. There are very many families where father and mother work together with unwearied effort to ennoble home life. But these individual efforts, these aspirations and patient endeavors, although indispensable as a foundation, are isolated and scattered; they are continually overpowered by the evil influences existing outside the family. A moral alliance is needed to meet the organized dangers of the present age, and secure the growth and triumph of Truth through the strength of union. The condensed review in the preceding pages of the causes which produce the present low or diseased condition of the humanizing principle of sex, indicates the immense range of subjects which its consideration and guidance involve. No isolated individual, no single family, can work out for itself a solution of the present problem, or command the means for securing the moral welfare of the most cherished child. Change in the conditions of life may be wrought by united effort; it can not be attained by isolated effort. When we consider the innumerable objects for which strength is gained by association, and that this rational principle is constantly extending its operation in the present age, it is evident that any strong leading principle capable

of enlisting devotion and steady enthusiasm, affords sound basis for combination and organization. Such a leading principle is found in the clear conviction of the nobility of the spiritual principle of sex, the binding obligation of one moral law for all; and the regenerating power of this law upon the human race. It is a principle capable of enlisting religious devotion, and embodying itself in the most valuable practical action. Methods of combination inspired by this principle are clearly conceivable, which would be susceptible of the widest application. Indications of such combination are already visible,* and these must constantly extend themselves; as this great idea of the present age—the true view of sex—grows into complete development.

All existing efforts which tend to destroy the causes of licentiousness—such as temperance, increase of occupation and wages for women, improvement of poor dwellings, facilities for rational amusement, the abolition of enforced celibacy, and the regeneration of the army—demand and should receive the special recognition and aid of parents. These movements are all valuable, and can not be too actively supported, being founded on true principles of growth; but something more is needed—viz., dis-

* See the Social Purity Alliance, of which the Rev. R. A. Bullen, Croydon, is Hon. Sec.

tinct open acknowledgment of the fundamental principle here laid down, and organization growing out of it.

In this work the natural leader of a nation is the Church—*i. e.*, that great body of all religious teachers and persons who believe that man can not live by bread alone, but that the Divine influence that urges him onward and upward must be expressed in the forms of our daily life.

When the Church recognizes that one of its difficult but glorious duties is to teach men how to carry out religious principles in practical life, it will perceive that the foundation of all righteous life is reverence for the noble human principle of sex. It will no longer shrink from enforcing this regenerating principle. The undue proportion of thought and effort now given to forms and ceremonies, to metaphysical disquisitions and subtle distinctions, will then give place to earnest united efforts to enable men to lead righteous lives. No Church performs its duty to the young that fails to raise this fundamental subject of sex to its proper human level. It is bound to rouse every young man and woman of its congregation to the perception that respect for the ennobling principle of sex, with fidelity to purity, is a fundamental condition of religious life.

The truths which have been set forth in the pre-

ceding pages may be briefly summed up in the following propositions, viz.:

Early chastity strengthens the physical nature, creates force of will, and concentrates the intellectual powers on the nobler ends of human life.

Chastity is indispensable to the physical welfare of a young man until the age of twenty-one; it is advantageous until twenty-five; it is possible without physical injury throughout life.

The passion of sex can only be safely and healthily gratified by marriage. Illegal relations produce physical danger, mental degradation, and social misery.

The family is the indispensable foundation of a progressive nation, and the permanent union of one man with one woman is essential to the welfare of the family.

Marriage during matured early vigor is essential to the production of a strong race.

Individual morality can only be secured by the prevalence of early purity; and national morality by the cumulative effects of heredity.

In moral education the first step to secure is the slow development of sex; the second, its legitimate satisfaction through honorable companionship, followed by marriage.

There are special duties which devolve upon women, as mother, sister, ruler of a household and member of society, for securing the conditions necessary for the attainment of early purity in daughters and sons.

There are special duties laid upon men, not only as parents, but as citizens, for the attainment of national morality.

The fact must be clearly perceived and accepted, that male chastity is a fundamental virtue in a State; that it secures the chastity of women, on which the moral qualities of fidelity, humanity, and trust depend; and that it secures the strength and truth of men, on which the intellectual vigor and wise government of a State depend.

Whether it be regarded in relation to the physical and mental status of man, or the position and welfare of woman, there is no social evil so great as the substitution of fornication and celibacy for chastity and marriage.

These are fundamental truths.

But to those grown old in watching the spread of evil, despair often takes possession of the mind, and the question arises: Can evil ever be overcome with good? Can we hope to change this wide-spread per-

version of human faculties? When we observe the raging lust of invading armies, more cruel than the ferocity of the most savage beasts; when we study the tumultuous passions of early youth, the rush for excitement, for every kind of gratification that the impulse of the moment demands, can we believe that there are forces at our command strong enough to quell the tumult, to guide the multitude, to sustain the weak, to change the fierce brutishness into noble man and womanhood?

There is a force, more powerful than tempest or whirlwind; more irresistible than the fiercest brutal passion; a power which works in nature, unseen, but ceaselessly, repairing all destruction, accomplishing a mighty plan; a power which works in the human soul, enabling it to learn truth, to understand principles, to love justice and humanity, and to reach steadily onward to the attainment of the highest ideal.

It is the creative and regenerating force of Wisdom, gradually but irresistibly penetrating the mind of Humanity. This mighty governing Power—call it by what name we may, Religion, Truth, Spiritual Christianity, Jehovah—uses human means, and works through the changing phenomena of daily life. It is our part to make the forms of human life exponents of this Divine force.

The principles here laid down are true. They rest

upon the firm foundation of physiological law, and are confirmed by facts of universal experience. Let the younger generation of parents accept them in their great significance, making them the guiding influence in all social relations. Then will human life at once begin to shape itself according to God's Truth; the law of inherited qualities will strengthen each generation into nobler tendencies; and our nation, renewing its strength, will grow into an humble, but glorious exponent of the Divine Idea.

APPENDIX I. (*page* 48).

PROOFS of the constant increase and diffusion of incentives to licentiousness may be studied in the reports of the Society for the Suppression of Vice, 23 Lincoln's Inn Fields (a society which well deserves more active support than it has hitherto received); in the Reports of the kindred Society lately established in New York as a branch of the Young Men's Christian Association of that city; in the "Discours sur les Remèdes Secrets et Annonces Immorales" of Dr. Ladame, published at Neufchâtel, Switzerland, 5 Rue de Seyon; Essay on Licentious Literature by M. Valleton de Greyon, etc.

It will be found that the amount and variety of obscene incentives is rapidly increasing; that they reach families and schools, as well as colleges, clubs, and places of business; that they are hawked about the country, as well as sold in shops; that driven from one place they take refuge in another (as when notorious panderers driven from London have at once gone to Brussels), and export their wares from one country to another; that people in respectable positions in society have carried on an extensive trade in corruption; and that males and females of all classes are applicants for all sorts of obscenities, as shown by the correspondence seized in great quantities on the premises of detected dealers.

Thus obscene books, songs, pamphlets, handbills, pictures, and photographs are issued not by the hundred, but by the million. Cards, snuff-boxes, pipes, pen-sticks, rings, knives, etc., are made the instruments of vice, by picture, shape, or the introduction of some microscopic obscenity, often overlooked by the purchaser.

Facts supporting these statements in relation to England may be found in the reports above referred to, as well as through private observation.

The Pastor Quistorp, of Pomerania, has given a list of more than fifteen firms in Germany which make a specialty of licentious literature and obscene articles; every week they publish detailed descriptions of their

wares in hundreds of newspapers. Their trade is so enormous, that last year the police of Baltimore, U. S., seized twenty hundred-weight of scandalous books and objects which they had exported to that city. Amongst them were quantities of obscene New Year's cards which are manufactured in Berlin, and colored by young girls from 14 to 16 years of age. But the most successful means of distributing these vile articles is by colportage. This system is constantly spreading through the interior of the German Empire; it extends to the country as well as the towns; and within the last few years is spreading through German Switzerland into the French Cantons.

The last Report of the London Society for the Suppression of Vice, in making an earnest appeal to the public, says: "Were it once known that we were unable to carry out our operations, the flood-gates of vice would be let loose, and England would find herself in the same state in which America was previous to the formation of the Society in that country, where, according to their reports, obscene books and pictures were traced not only in schools of girls and boys, but that educated persons, both male and female, were in the habit of acquiring them."

APPENDIX II. (*page* 110).

TERRIBLE instances of this may be seen in Trélât's medical work, "La Folie Lucide," etc. Lallemand and other French surgeons report numerous cases of fatal injury done even to nursing infants by the wicked actions of unprincipled nurses. I have myself traced the ill-health of children in wealthy families to the habits practiced by confidential nurses, apparently quiet, respectable women! Abundant medical testimony confirms these observations.

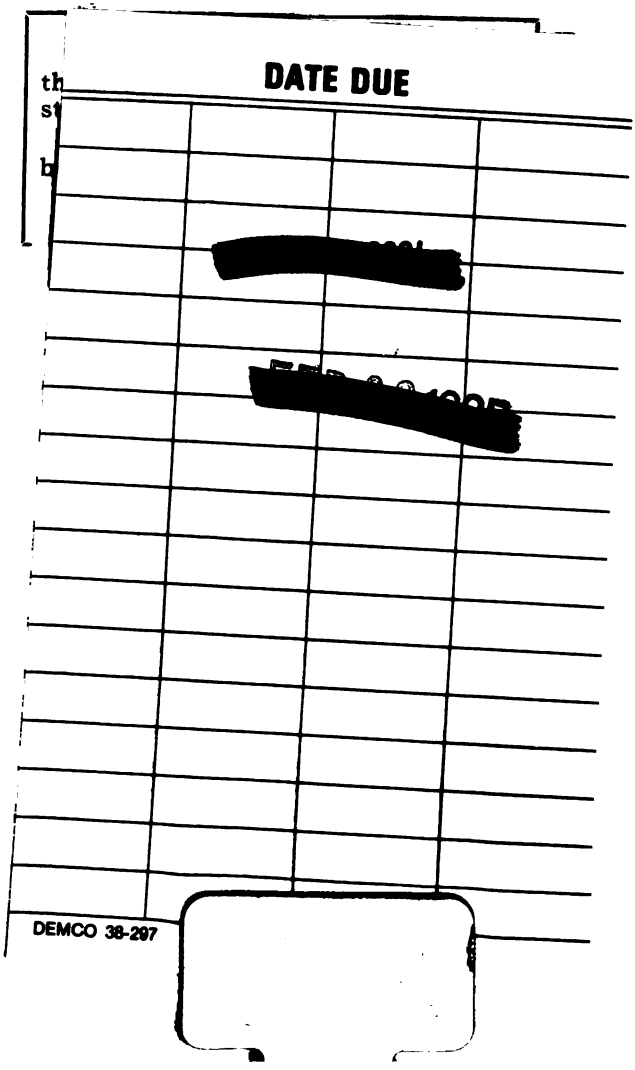
It is not the plan of the present work to enter into minute details and suggestions relative to every step of family life which bears upon our subject; such details are more suited to the private and familiar conferences of those who are resolved to ennoble the life of sex. When this high resolve has become a guiding principle, it will throw light upon every practical arrangement from infancy onward. It will then be seen that no details are insignificant to the watchful mother; that the shape of the child's night-dress, made in the form of loose drawers, manner of washing, manner of attending to its natural wants, the nightly prayer, and quiet falling asleep in a natural attitude, the simple and respectful answers to the questions of awakening curiosity—all endless applications will flow from the principle once clearly

embraced, of the lofty character of sex, and the necessity of securing its slow and healthful development.

APPENDIX III. (*page* 142).

A CONVERSATION lately held at Mentone with the venerable Dr. Trélât deserves record, as expressing the deliberate opinions formed during a life of active medical service in Paris, by a man of large intelligence, calm judgment, and upright character. Dr. Trélât made the following statements: "There are two opinions now existing in the profession: The first of these opinions is, that the present state of things is an injury to the individual and to the race; that sexual immorality is not a necessity; that houses of prostitution should be abolished, and the sexual instincts satisfied by different arrangements in social customs. The second opinion is held by those who are limited in their views by a narrow physiological aspect of the question. These cry out at the proposition to check or abolish prostitution, saying, 'You will introduce disorder into society; *you must regard prostitution as a necessity; you must regulate it and make it healthy.*' Most French physicians, he stated, held the second; he the first opinion. Had his strength held out, he would have written upon this

question. He considered it a very grave subject; altogether too lightly treated by those who advanced the superficial physiological argument. A young man, he maintained, should not exercise his sexual faculties before 21 years of age; he could wait until 25, or later, without injury. Such exercise was not an inexorable necessity. In his opinion, at 21 years the young man should be betrothed. If marriage was then impossible, the love and respect he bore his promised wife would enable him to support the time of waiting; his honor toward her would restrain him; and her affection would solace and strengthen him."

These views, expressed at 82 years of age, by a singularly judicious and experienced physician, possess the solemn authority of clear-sighted and impersonal old age.

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